



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

B

846,359



SILAS WRIGHT DUNNING
BEQUEST
UNIVERSITY OF MICHIGAN
GENERAL LIBRARY



Journal of the Pali Text Society.





Journal of the Pali Text Society.

Pali Text Society, London.

Publication No. 13

Journal

OF THE

PALI TEXT SOCIETY.

1886.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,

LONDON.

LONDON :

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1886.

PK
4541
P3
v.13

CONTENTS.

	PAGE
PROSPECTUS OF THE SOCIETY	vii
REPORT FOR 1886. BY T. W. RHYS DAVIDS	ix
NĀGĀRJUNA'S "FRIENDLY EPISTLE." TRANSLATED FROM THE TIBETAN BY DR. H. WENZEL	1
THE ANAGATA-VAṂSA. EDITED BY PROFESSOR MINAYEFF.	33
THE GANDHA-VAṂSA. EDITED BY PROFESSOR MINAYEFF	54
INDEX TO VERSES IN THE DIVYĀVADĀNA. BY DR. H. WENZEL	81
NOTES AND QUERIES. BY DR. MORRIS	94
LIST OF MEMBERS OF THE SOCIETY	161
ACCOUNTS	169
WORKS ALREADY PUBLISHED	171

• • • • •

• • • •

• • • •

• •

• •

•

• • • • •

• • • • •

• • • • • • • •

• • • • • • •

PALI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

DR. MORRIS.

PROFESSOR OLDENBERG.

M. EMILE SENART, de l'Institut.

PROFESSOR J. ESTLIN CARPENTER.

Managing Chairman—T. W. RHYS DAVIDS, 3, Brick Court, Temple, E.C.
(With power to add workers to their number.)

Hon. Sec. & Treas. for America—Prof. Lanman, Harvard College, Cambridge, Mass.

Hon. Sec. and Treas. for Ceylon—E. R. Gooneratne, Esq., Atapattu Mudaliyar, Galle.

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

**.* Subscriptions for 1867 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 3, Brick Court, Temple, London E.C.)

Report
or
THE PALI TEXT SOCIETY
FOR 1886.

I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are :

1. Part I. of the *Sumaṅgala*, edited by myself and Professor Carpenter.
2. The *Vimāna Vatthu*, edited by Gooneratne Mudaliyar, and seen through the press by myself.
3. The *Anāgata Vamsa*, edited by Professor Minayeff.
4. The *Gandha Vamsa*, edited by the same.

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the *Divyāvadāna*.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the *Piṭakas* (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the *Pāramitā's* is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a corresponding poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the *Anatta Lakkhaṇa Sutta*. Otherwise the work might have been written by a Buddhist of the *Piṭaka* schools at *Nālanda* or *Anurādhapura*, and it often uses the very expressions of *Piṭaka* texts. Thus

- Verse 13 = Dhp. 21.
 „ 14 = Dhp. 172.
 „ 16 = M. x. 5. 3.
 „ 19 = P. P. iv. 19.
 „ 20 = P. P. iv. 10.
 „ 23 = Dhp. 103.
 „ 32 gives the Ariyadhammāni.
 „ 43 = A. 3. 99.
 „ 61 = S. N. 2. 4. 3.
 „ 117 = Dhp. 1.

and the general tone is much more in accordance with the Arahat ideal of the Hīnayāna than with the Bodisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Kaṭāha Gāthā and the Anuruddha Śataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *précis* work. There is a simple directness of exhortation in the “Friendly Epistle,” in striking contrast with the dainty and elaborate beauty of the “Oil Cauldron Stanzas,” and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Śataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the “Friendly Epistle” shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

Page	51	may be compared to	A. 2. 4. 2.
„	120	„	„ Valāhaka Jālāka.
„	186	„	„ J, 1. 73, and S. 1. 14. 4.
„	191	„	„ Pāc. 51.
„	200 foll.	„	„ M. P. S. iii. 1. &c.
„	229	„	„ C. ix. 1. 3.
„	235	„	„ M. viii. 1. 11.
„	248	„	„ A. 3. 110.
„	267	„	„ J. 1. 84.
„	300	„	„ S. vi. 2. 5.
„	340	„	„ Khp. 6. 1.
„	489	„	„ S. 4. 10.
„	491	„	„ J. 1. 117. 8.
„	498	„	„ J. No. 4 = Kathā Sarit S. vi. 5. 29.
„	521	„	„ Sūci Jātaka.
„	532	„	„ Dhṛp. 127.
„	620	„	„ A. 3. 58 = D. 3. 1. 5.

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pali Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pali Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the *Dīgha*. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

	NO. OF PAGES.
Journal	136
Anguttara	140
Buddhavaṃsa and Cariya Piṭaka	123
Āyāraṅga	156
	— 555
In 1883—	
Journal	136
Thera- and Therī- Gāthā	238
Puggala	111
	— 485
In 1884—	
Journal	190
Samyutta, Part I.	275
Sutta Nipāta	229
	— 694
And in 1885—	
Journal	104
Anguttara, Part III.	352
Dhamma Saṃgaṇi	300
Udāna	112
	— 868
Total	2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows:—

	EDITED BY
1. Anāgata Vamsa 1886	Prof. Minayeff.
2. Anguttara, Parts I.-III. ... 1885	Dr. Morris.
3. Abhidhammattha Saṃgaha... 1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta 1882	Prof. Jacobi.
5. Udāna 1885	Dr. Steinthal.
6. Khudda and Mūla Sikkhā ... 1883	Dr. E. Müller.
7. Gandha Vamsa 1886	Prof. Minayeff.
8. Cariyā Piṭaka 1882	Dr. Morris.
9. Tela Kaṭāha Gāthā 1884	{ Gooneratne Mudda- liyar.

EDITED BY

- | | | | | |
|-------------------------------------|-----|-----|------|---|
| 10. Thera Gāthā ... | ... | ... | 1883 | Prof. Oldenberg. |
| 11. Therī Gāthā ... | ... | ... | 1883 | Prof. Pischel. |
| 12. Dāthā Vaṇsa ... | ... | ... | 1884 | Prof. Rhys Davids. |
| 13. Dhamma Saṃgaṇī ... | ... | ... | 1885 | Dr. E. Müller. |
| 14. Pañca Gati Dipana ... | ... | ... | 1884 | M. Léon Feer. |
| 15. Puggala Paṇṇatti ... | ... | ... | 1883 | Dr. Morris. |
| 16. Buddha Vaṇsa ... | ... | ... | 1882 | Dr. Morris. |
| 17. Saṃyutta Nikāya, Part I. ... | ... | ... | 1884 | M. Léon Feer. |
| 18. Sutta Nipāta ... | ... | ... | 1884 | Prof. Fausböll. |
| 19. Cha Kesa Dhātu Vaṇsa ... | ... | ... | 1885 | Prof. Minayeff. |
| 20. Sandesa Kathā ... | ... | ... | 1885 | Prof. Minayeff. |
| 21. Sumaṅgala Vilāsinī, Part I. ... | ... | ... | 1886 | { Prof. Rhys Davids
& Prof. Carpenter. |
| 22. Vimāna Vatthu ... | ... | ... | 1886 | { Gooneratne Mada-
liyar. |

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausböll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Müller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Piṭaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations:—

1. PĪṬAKA TEXTS.

A. Aṅuttara.	N. Niddesa.
Ap. Apadāna.	P. Paṭṭhāna.
B. Buddha Vaṁsa.	P.V. Peta Vatthu.
C. Culla Vagga.	Pr. Parivāra.
C.P. Cariyā Piṭaka.	Ps. Paṭisambhidā.
D. Dīgha Nikāya.	P.P. Puggala Paññatti.
Dh.K. Dhātu Kathā.	S. Saṃyutta Nikāya.
Dh.P. Dhammapada.	S.N. Sutta Nipāta.
Dh.S. Dhamma Saṃgaṇi.	S.V. Sutta Vibhaṅga.
I. Itivuttaka.	Th. I. Thera Gāthā.
J. Jātaka.	Th. II. Therī Gāthā.
K. Kathā Vatthu.	Ud. Udāna.
Kh.P. Khuddaka Pāṭha.	V. Vibhaṅga.
M. Mahavagga.	V.V. Vimāna Vatthu.
M.N. Majjhima Nikāya.	Y. Yamaka.

2. LATER TEXTS.

Abh. Abhidhammattha Saṃgaha.	nī (quoted in the notes to Ud. and to Th. I. and II.).
An. V. Anāgata Vaṁsa.	Par. Jot. Paramattha Jotikā (quoted in the notes to S.N.).
Asl. Attha Sālinī.	
Cha. Cha Kesa Dhātu Vaṁsa.	Pgd. Pañca Gati Dīpa- na.
Dhp. C. Dhammapada Commentary.	Sad. Saddhammopā- yana.
D.V. Dāṭhā-vaṁsa.	San. Sandesa Kathā.
G.V. Gandha Vaṁsa.	Sās. Sāsana Vaṁsa.
Kh. S. Khudda Sikkhā.	Smp. Samanta Pāsādi- kā.
Kvt. Kaṅkhā Vitarinī.	Sum. Sumaṅgala Vila- sinī.
Mls. Mūla Sikkhā.	Tel. Tela Kaṭāha Gā- tha.
Net. Netti Pakaraṇa.	Vsm. Visuddhi Magga
Niss. Nissaggiya.	
Pāc. Pācitiya.	
Paj. Pajjamadhu.	
Pap. Papañca Sūdani.	
Par. Dip. Paramattha Dīpa-	

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T. W. RHYS DAVIDS.

Bces pai phrin yig.
(" Friendly Epistle.")

TRANSLATED BY
HEINRICH WENZEL, PH.D.
(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

PREFACE.

THE following is a translation of the Tibetan version of *Nāgārjuna's* letter to King *Udayana*,¹ first mentioned by Max Müller in the *Journal* for 1883, p. 72 ff., where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsin*, one of the translators of our letter into Chinese (see about him M.M.'s "Renaissance of Sanscrit Literature"), viz., that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharmasaṃgraha* (published in *Anecdota Ononiensia*, Aryan Series V., Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention : Verse 4—the *Anusmṛtayas*=Dharmas. 54 ; v. 5—the ten *Virtues*, Dh. 67 ; v. 8—the six *Pāramitās*, Dh. 17 ; v. 29—the eight *Lokadharmas*, Dh. 61 ; v. 40—the *Brahmavihāra's*, Dh. 16 ; v. 41—the four *Dhyāna's*, Dh. 72 ; v. 45—the five *Indriya's* or *Bala's*, Dh. 47, 48 ; v. 49, 50—the five *Skandha's*, Dh. 22 ; v. 52, 53,

¹ To be found in the great collection of the Tanjur, vol. 94 of the Sūtra-division, ff. 279–286.

in the Tibetan of the subscription (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tāraṇātha's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12, 58, 8, 59, 18, 60, 7, 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v. 14 of the letter, cf. Schiefner, *Mahākātjājana*, etc., p. 35 ff.). *Bde-spyod* would be in Sanscrit = *Sukhacārin* (cf. *Dharmacārin Lalitav.*, 249, 9 = *Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2); *Bde-byed* = *Sukhakara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of *Kauçāmbi*, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v. 14), was *Hchar-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, *Life*, p. 16, f. Note; also, Kon-tsegs v. 25 in Feer, *Ann. Mus. Guim.* ii. 217, and Mdo. xvi. 15, *ibid.*, p. 262). But king Udayana (= *Sadvāhana*) of *Vārāṇasī*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadvāhana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v., for instance, Kern, *Germ. transl.*, ii. p. 200 note). The king of *Kauçāmbi* is mentioned sometimes in "Der Weise und der Thor" (60, 13, 64, 6, 69, 2, 229, 6), as *Utrayana* (*Uttrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the *Journal As. Soc. Beng.* LI, p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Camkara*. And, in fact, we find this translation of

Çamkara again in Tār. 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed : Çamkarapati = *Bde-byed-bdag-po* (51, 13. 16) Çamkara-nanda = *Bde-byed-dga-va* (144, 8). Finally we find one *Udāyana* = *Hchar-po*, a Purohita of king Çuddhodana (Latitav. ch. ix. beg.), who is mentioned also in the Lebensb. 235, though with short *a* (what was here in the Tibetan text?). Compare also Eitel, Handbook s.v. Sadvaha, Udāyana and Vatsa.

The letter appears in Tibetan in verses of 4×9 syllables, so that we may conclude the Sanscrit original to have been in Indravajra (as, e.g., Lalit. 30 = Rgya 38, 20 ff.). Only the last two verses (the Epilogue) count 4×11 syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. 4×7 corresponds to the Sanscrit Çloka, and is, of course, the most used (I found it, however, reproducing the Sanscrit Āryā in Lalit. 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Āryā in Lalit. 245, 17 ff., we find (Rgya 177, 13 ff.) 2×17 syll., changing afterwards to 4×9 . Even single lines of 41 syll. are found (Rgya 186, 9 ff.) to correspond to one Sanscrit verse (Lalit. 260, 10 ff.), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf. Foucaux, grammar, 213 ff.); at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four voll. of the *Hdul-va* (*Vinaya*), s. Feer, l. c. p. 182, and the Ratnānanta Sūtra, ib. p. 233, in the ninth century, A.D.

Especial thanks are due to Dr. Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur.

Nāgārjuna's "Friendly Epistle."

In Sanscrit: *Suhridlekha* (*sic*); in Tibetan: *Bḥes-pai-phrin-yig* ("Friendly epistle").

Praise to Mañjuçrī kumārabhūta !

1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

Comm. "Shortly," he says, in order that you may not be afraid of his making many words.

2. As an image of the Sugata, even if only made of wood, is honoured by the wise, as is right, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*).

3. Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon ?

4. Remember the six Memorable Things that have been ordained by the Jina, viz., the Buddha, the Law, the Community, Charity, Morality and the Gods, according to the measure of their virtues.

(The six *Anusmṛtaya*'s s. Dharmas. 54.)

Comm. "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf. Divyāvadāna, ch xv. beg., etc.) "The victorious conqueror" (*Bcom-ldan-*

hdaś = *Bhagavat*) he is called, because he has conquered lust (*rāga*) and the other (evil passions); because he has penetrated to the heart of wisdom (*bodhisāra*); because he conquered *Māra* who put hindrances in his way; because he obtained every fortune (*bhaga*), as riches and so forth. *Tathāgata* (*De-bzhin-gcegs-pa*) he is called, because he understands the things as they are (*gam* in the sense of: to perceive, understand, as in *gati*, etc.; likewise *Maheçvara* comm. on *Amarakosha*: *tathā satyaṃ gataṃ jñātaṃ yasya*); and because his words will remain so, as he did pronounce them, without being changed (cf. *āgama* the sacred tradition). "The Conqueror of foes" (*dgra-bcom-pa* = *Arahat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin; because he has conquered (i.e. destroyed) the spokes of the transmigration-wheel; also because he deserves (*arhati*) to be honoured by property (i.e. sacrifices) and respect.¹ . . . "Knower of the worlds:" "World" it is called, because it is (from time to time) destroyed (*Hjig-rten*, "Receptacle of the perishable" or "R. of destruction" = *loka* from *luñc*; like the grammatical term *luk*?). This world is of two kinds: the world of the living, and the world of the lifeless (*Dharmas*. 89). The world of the living he knows according to the conditions of the twelvefold chain of causation (v. 109 ff.); of the world of the lifeless: Earth, mountains, etc., he knows origin, conditions, place, etc. . . . "Teacher of gods and men" (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v. 113). . . . *Buddha* (*Saṅs-rgyas*, "Wide awake") he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rgyas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep. . . . Similarly the remaining five articles are expounded by the comm., who then goes on: Because these six Memorable Things clear up the mind, and become the ground of great merit,

¹ Both these explanations of *Arahat*, the latter fanciful besides the right one, we also find in Eitel, Handbook, p. 12 f.

he has expounded them first, that by the belief in them the mind might become virtuous."

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

Comm. gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. *Dharmas.* 56; also "Der Weise und der Thor," p. 13, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Müller's Note to his translation of the *Dhammapada* (Sacred Books X.) v. 96; also in Böhlingh's *Ind. Spr.*, the verse beginning *kāyena kurute* and 1559 f.; *Udānav.* vii. 1 ff.) "Though the drinking of intoxicating liquors (*chan*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chan*: from sugar-cane, from rice-meal, and from honey" (cf. v. 33).

6. Knowing that riches are unstable and void (prop. "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality).

Comm. "heartless," because it is insatiable.

7. Exhibit morality (*çīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six *Pāramitās* s. *Dharmas.* 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (*i.e.* the children in their turn) will be honoured and finally reach heaven.

Prof. Windisch draws my attention to a similar passage, Itivuttakam Sutt. 106.

10. Renouncing murder (*hthse*, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's.

On the eight Çīla's s. Childers s.v. and Uposatha. The Kāmāvacaras s. Dharmas. 127.

Comm. Incense and wreaths are prohibited, if they only serve for pleasure (*cha-vai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (*mātsaryam*), deceit (*çāthyam*), duplicity (*māyā*), lust (?), indolence (*kausīdyam*), pride (*māna*), greed (*rāga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (*i.e.* beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 139, also 30, and Dhammasaṅgani 1113–34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (*amṛta*—*i.e.*, according to Comm., *Nirvāṇa*); carelessness (*pramāda*) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Aṅgulimāla*, *Kṣhemadarçin*, *Udayana*.

On *Nanda* (*Dga-vo*), s. Kern, "Buddhismus," I. 133; 153 ff.; *Aṅgulimāla* (*Sor-phreñ can*), *ibid.* 219; also "Der Weise und der Thor," ch. 36; *Ajātaçatru* (*i.e.*, *Kṣhemadarçin* = *Mthoñ-ldan*, supply *dge-va*, s. Schiefner, Tār. transl. p. 2, note 1 and Wassiljew's transl. preface, p. iv.), s. *ibid.* p. 226 ff. *Udayana* (*Bde-byed*; Comm.: *Bde-ldan*) was according to Comm., a nobleman (*kulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. preface and cf. also Lebensb. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15. Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

Comm. says that it is more difficult to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*lus-gduis-pa tsam-gyis*) not even a happy rebirth (*i.e.*, as man or god, s. Dharmas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanushya*); patience (*kshānti*) is freedom from anger, and if anger should rise (in us), quieting it at once. (Cf. Böhlingk, Sprüche, 5045.)

16. "This one scolded me," "this one blamed me," (or) "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone; among these may (for thee) the sinful ones always be like the first (*i.e.*, perishable), the virtuous ones like the last (*i.e.*, constant).

Second part of verse not quite sure.

18. The Jina has declared that men have three kinds of speech: the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing); of these avoid the last. (Cf. Böhlingk, Spr. 9732. Udānav. viii. 14; Subhāntasutta 4.)

19. There are four kinds of persons (*pudgala*): those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first!

By light is meant a happy rebirth (as god or man of high position) ; by darkness—an unhappy one (as an inhabitant of hell, animal, Preta, or man of low position) : thus comm. (Cf. Mahāvastu, 27, 28, and v. 15 of this letter.)

20. Understand that men are like Āmra-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe.

21. Do not look after another's wife ; but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister ; if you love (her ?) then think purely even on the unclean (things).

Comm. points to v. 25. (Cf. Divyāvadāna, 115, 5 f.)

22. Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life ; and be afflicted or sensual pleasure like (or : as) on a poisonous (*gdug-pa*, sc. snake), poison (*dug*), a knife, and fire.

Comm. The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm ; they kill like *poison*, because they destroy the virtuous works ; they hurt like a *sword*, because they lead to the bad rebirths (cf. v. 19) ; they burn like *fire*, because they produce remorse.

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kimpa*-fruit ; renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration).

Comm. The *Kimpa*-fruit has a good (sweet ?) shell, but the kernel is bad. (*Kimpāka*, probably, was in the Sanscrit text ; cf. Böhtl., Spr. 5255, and Pet. Wört. s.v.)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero.

Comm. says that even animals may conquer their enemies, but not their senses. (Cf. Dhmp. 103 = Udānav. xxiii. 8.) The six objects s. Dharmas. 33.

25. The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin; ¹ even (her) ornaments view from (this) one side.

26. As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires. (Cf. v. 22. Böhtl., Spr. 3272.)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon; there is no other law (*dharma*) having virtues like this.

28. Although a man possess rank ("family"), beauty ("figure"), and erudition (*thos-pa*, i.e., *çrutam*), but be devoid of wisdom (*prajñā*) and good behaviour (*vinaya*), he will not be honoured; but who possess these two virtues, even if he be devoid of other virtues, will be esteemed.

29. Thou, who knowest the world, be equanimous against the eight worldly conditions: gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts. (S. Dharmas. 61.)

30. Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell. (Cf. Dhmpd. 105 = Udānav. xxviii. 11.)

31. Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

Comm. Therefore some people die with a clear countenance (*bzhin-mdañs*), but others with a bad (disfigured) one. (Cf. Udānav. ix. 17.)

32. Faith (*çraddhā*), morality (*çīla*), liberality (*dāna*), religious knowledge (*thos=çruti*), shame (*hrī*), carefulness (*apatrapā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions; other possessions regard as common and useless.

¹ Böhlingk points out to me the likeness in Spr. 807.

Comm. Morality is eightfold : the duties (*sdom-pa*) of a *Bhikshu* and a *Bhikshuṇī*, a *Dge-slob*, a *Çramaṇa* (*dge-sbyon*) and a *Çramaṇā*, a *Çramaṇera* and a woman of that degree, and an *Upāsaka* (*bsāen-gnas*). "Shame" is the aversion to faults regarding one's-self, "carefulness" the same regarding others. (Cf. v. 12. Udānav. x. 1 ff.)

33. Betting, looking out for crowds (as for some festival, etc.), indolence (*kausīdyam*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*nian-son=durgati?*), avoid. .

Comm. . . . "Wine" (*chan*) either is fabricated (*bcos-pa*) or only gathered (*sbyar-ra*) i.e. pressed out of flowers (cf. *madhu* in the Pet. Wört., chiefly R. 5,60,9, quoted there, to which Böhtlingk calls my attention), etc. (Cf. v. 5.)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far ; therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external : Comm.) goods.

Comm. remarks, that contentedness is the fruit (i.e. end and aim) of all possession ; if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) "content," if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf. Böhtl., Spr., anto nāsti and ko vā daridro.)

35. O noble one ! men who have few wishes have no pains (cares) like the rich ; from each head of the many-headed Nāga princes arise separate cares.

36. A woman that associating with (your) natural enemy, is like (i.e. to be likened to) an avenging goddess ; one that, despising the lord of the house, is like *Tārā* ; and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.

Comm. "As the god of the family," because she shields the family from damage. (Cf. Manu ix. 26; Aṅguttara Nik., Sattakanipāṭa, quoted by Oldenberg, p. 191 note.)

38. As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39. Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. Dhmpd. 157 = Udānav. v. 16.)

40. Always perfectly meditate on (turn your thoughts to) kindness, pity, joy, and indifference; then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world.

The four *Brahmavihāra's* 5. Dharmas. 16; cf. Dhammasaṅgani, 262; *Brahman's* world, Dharm. 128.

Comm : *Maitrī* (*byams-pa*) means the giving of happiness to the animate beings; *Karuṇā* (*sñiñ-rje*), the shielding them from pain; *muditā* (*dga-va*), not robbing them of happiness; *upekshā* (*btan-sñoms*), equanimity and impartiality.

41. By the four *Dhyāna's* of (*i.e.* that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha*, *duḥkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsvara*, a *Çubhakṛtsna*, or (one of the) great kings.

S. the four *Dhyāna's* Dharm. 72, chiefly Childers 169, Dhammasaṅgani, 83-88; the mentioned classes of gods, 128.

42. Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or: therefore?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river Gangā is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue.

Comm. Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin. (Cf. Dhmp. 173. Udān. xvi. 96.)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*vicikitsā*) are the thieves that steal the treasure of virtue. (Five other "depravities," s. Dharm. xci.)

45. Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*); strife after these, for they are truly the highest "forces" and "qualities." (S. Dharm. 47, 48; Dhammasaṅgani, 74 ff. 95 ff.)

46. Thinking again and again: as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (*i.e.*, lose the fruits of) the works done by myself, be not proud of this help.

47. But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdr̥ṣhti*); all men who have a wrong faith (*mithyādr̥ṣhti*), even if their conduct is good, will (only) find a bad requital (*vipāka*).

48. Know that a man who takes no joy in perfection (*samyaktva*) is unstable (*anitya*), soulless (*anātman*), and unclean; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views.

Comm.: *Mi-rtag-pa* (*anitya*), who only lasts for a moment; *bdag-med-pa* (*anātman*), who is bare of the interior *puruṣa* (*nañ-gi byed-pai skyes-bu*). . . . The "four wrong views," if one thinks (1) that pain (*dukkha*) is joy (*sukha*); (2) that the unstable is stable; (3) that the unreal is real; (4) that the unclean is clean. (Cf. Dharm. 55 and 97, and chiefly Kern, I. 474.)

49. If you say: I am not the form, you thereby will understand: I am not endowed with form, I do not dwell in form, the form does not dwell in me; and, in like manner, you will understand the voidness of the other four aggregates. (The Aggregates, s. Dharmas. 22; Dhammasaṅgani, 1083, cf. 59 ff.)

50. The aggregates do not arise from desire (? *hdod-rgyal*),

not from time, not from nature (*prakṛti*), not from themselves (*svabhāvat*), nor from the Lord (*īśvara*), nor yet are they without cause; know that they arise from ignorance (*avidyā*) and desire (*trṣṇā*).

Comm. Explains *hdod-rgyal* by *gnam-babs* (?). "Time" the followers of (the doctrine of) Time (*dus su smra-varnams*, cf. *kālakāraṇika* in Aufr. Cat. Oxon. 216 b. 7 f.) declare to be the cause of all growth and decay with the following words: "Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*sic*!), to escape Time is difficult" (it is the verse, Böhtl., Spr. 1688). "Nature," the *Sāṅkhya*'s (*grāṇs-can-rnams*) declare to be the original cause of all things, consisting of *Sattva* (*sūñi-stobs*), *Rajas* (*rdul*), and *Tamas* (*mun.* cf. *Sarvadarçana-samgraha*, transl. p. 227, Manu. xii. 24 ff). The "Lord" is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyāna*), for the wise meditators practised in Yoga, whose (the Lord's) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate.¹ Then follows a lengthy explanation why the Aggregates do not arise from these different causes. But, "like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises." (Cf. v. 110 f.)

51. Know that attachment to religious ceremonies (*çilav-rataparāmarça*), wrong views (*mithyadrṣhti*), and doubt, (*vicikitsā*) are the three fetters (*saṃyojana*, s. Childers s.v. Oldenberg, Buddha, 435, 451 f., Eng. transl. p. 430, 448) obstructing the entrance to the city of salvation. (Cf. Dharm. 68; Dhammasaṅgaṇi, 1002.)

This verse seems spurious, as the commentary is wanting.

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (*çrutam*), morality

¹ Cf. Vedāntasūtra 43 (Böhtl., "Chrestomathie," p. 259; Jacob, "Manual of Hindu Pantheism," p. 48).

(*çīla*), and contemplation (*dhyāna*), apply yourself to the fourfold truth. (Cf. v. 30.)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Pratimoksha*, Comm.) are combined perfectly in these three. (The three *Çikshā's* s. Dharm. 140. cf. Udānav. vi. 11.)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod; therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

Comm. quotes the following words of Buddha: Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nirvāna (only) one way that must be trod, viz., Remembrance concerning the body. (Apparently the *kāyānudarçasmṛtyupasthānam*, Dharm. 44, is meant, which there has not been accurately translated.) All these things (*dharma*, i.e., fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p. 311 (transl. 305) ff.

55. Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much.

56. Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable.

Comm. The body is "consumed" if it is burned; it "dries up" if buried in the ground, by the action of wind and sun (!); it "putrefies" if, thrown into water, it is carried on by this; it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead.)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak ?

58. Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*açarana* or *niḥç.*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asāra*) Kadali-tree of the orb (of transmigration). (About *Kadali* s. Pet. Wört.)

59. As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (*saddharma*) with your power as man, and make appear its fruits.

Comm. In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gñā-çin*) with a hole (*bu-ga*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60. He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

Comm. Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (*i.e.* their fruits), those four great wheels are in thy possession.

Comm. "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend (*kalyāṇamitra*) (Cf. Childers s.v.; Dhammasaṅgani, 1928.) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62. Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

Comm. quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsans-pa*) is explained here by *Nirvāṇa*, and *brahmacarya* (*thsans-par spyod-pa*) as the way thereto.

63. (Adopting) wrong views, being born among the brutes, among the Pretas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf?),

64. Or being born anywhere among the Longlived gods, these are the eight unfavourable moments; if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth.

The *Akshana's* s. Dharm. 134, where Trigl. 66 (84) is forgotten. The "birth as Preta" is the same as *Yamalokopapatti*; for "if the law of the Jina is not," the Dharm. has *cittatpādavirāgitā*; "dumb and stupid" (*glen-zhiñ lkugs-pa*, explained by *Comm.* as: one who makes signs with the hand)=*Indriyavikalatā*. The "Longlived gods are the *Asamjña's* and the *Arūpa's*" (Dharm. 128 f.). "These eight are called *Akshana*, because therein you will not find rest (*Kshana*) for the performance of virtue."

65. O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

Comm. The evils of the orb are sevenfold: Uncertainty (v. 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff.), Want of a companion (75), and the six states of birth (77 ff.).

66. Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever.

67. If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*prthagjana*) who are caught in the orb, will demand to drink more.

68. The heap of any one's bones (from his successive births) exceeds in quantity mount Meru; and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-berries, the earth would not suffice (to form them).

About the mountain of bones s. "Der Weise und der Thor," 95, 17. 100, 2 ff.=transl. p. 113. 123.

69. Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth; even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave.

To the first part of this verse cf. "Der Weise, &c.," ch. 45, chiefly 300, 3=transl. p. 375, and Divyāvadāna ch. 17.

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (*i.e.*, Apsaras, cf. *svargastrī*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating.

Comm. The pain of grinding is to be endured in the hell *Samghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpana* and *Pratāpana*. (S. v. 77, 78.)

71. After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (*i.e.*, is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you.

Comm. "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it, grow again. The "mud" is a morass of excrements, where beasts called: "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune).

72. After walking and playing, in company of the

heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. Manu, xii. 75.)

73. After having entered (i.e., bathed in) *Mandakini* (*hdal-gyis hbab-pa*, "softly flowing," s. Amarakoça, Tib. transl.) which is gay with beautiful Apsarasas and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vaitaraṇī* (*rab-med*, "fordless," Amarak.).

74. After having obtained the very great happiness of desire (i.e., of the senses) in the world of gods (viz., the *Kāmāvacara*'s), and the unsensuous happiness of Brahma-hood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75. After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your arm, if you stretch it out.

Comm. The "utter darkness" is in the intermediate space of the worlds (*Lokāntarika*). (Cf. the Comm. on v. 50 about *Içvara*.)

76. Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon.

Comm. The three kinds of merits (meritorious actions) are: those of body, speech, and thought (v. 5), or else: those arising from liberality, morality, and meditation (i.e., the three *Çikṣā*'s, v. 53).

77. Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpana*, *Samghāta Raurava*, *Avīci*, and so forth.

Comm. By "and so forth," he understands the remaining (of the eight hot hells), the cold hells, and the *Ñi-tse* (s. Jäschke, who has *ñi-thse*). . . . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal

and minor (*pratyaṅga*) members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky: Become ye sound again (*khyed-rnams yañ sos-par gyur-cig*), therefore this hell is called *Yañ-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pad*), that are there, between mountains of different form, and, a black string (*thig-nag*) having been drawn, they are cut and split like wood, therefore this hell is called *Thig-nag*. In *Samghāta* the l.b.,¹ having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*btsir-spyad*), where from above a large stone descends, pressing the iron ground (*sa-gzhi*), tormenting, oppressing, destroying (*hjoms-par byed*), everywhere, therefore this hell is called *Bsdus-hjoms* (or ° *gzhom*). In *Raurava*, the l.b., seeking a dwelling (*i.e.*, some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation; therefore this hell is called *Ñu-hbod* ("Wailing Cry"). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a) box (and treated as before); therefore this hell is called *Ñu-hbod chen-po* ("The Great Wailing Cry"). In *Tāpana*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "*Thsa-va*" ("The hot one"). In *Pratāpana* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

¹ Living beings.

bands. Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (i.e., swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one"). In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l.b., and dwells there, as if the essence (*sāra*) of fire had become attached to the body. Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire. And because there is for the l.b. no interval (*bar-mthsams*; to *vīci* also is given the meaning of *avakāṣa*, thus Childers: leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"); the same explanation in Chinese v. Eitel. —The usual Tibetan translation of *Avīci*; as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm. on Amarak. (*na vidyate vīciḥ sukham yatra*). (Cf. Dharm. 121.)

78. Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

Comm. In *Samghāta* they are pressed in the hot iron press (s. above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles. In *Kālasūtra* they are split by the Lords of the Dead (*Yama's*), who, unconcerned about any man, i.e., his woes, briskly begin their work (*mi-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire.

79. In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red-hot and pointed.

Comm. On the bank of the river *Vaitaraṇī* (s.v. 73) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*sra-va-las thal-te nal-nal-po ñid-du gyur-pa*). The stakes are to be found in *Tāpana*.

80. Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, Comm.); others are seized by hawks with sharp iron bills, and ugly claws.

Comm. The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Çalmali*-wood (cf. Pet. Wört. s.v.).

81. Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

Comm. The "worms" grow out of the body, the "beetles" come from without; they are different in colour and form; by the "black flies" is meant the black fly-abscess (? *sbrañ-ma lhin-nag*).

82. Some are burned without interruption in heaps of glowing embers, and even their mouths are filled (there-with); some are cooked in great cauldrons made of (!) iron, like the gourd (? *cui-peñ*) of the fruit *Spiu-thsugs* (?).

Comm. says that the former takes place in *Tāpana*, the latter in *Mahātāpana*. (Cf. Manu, xii. 76.)

83. The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, Comm.), he has the character of a diamond (*i.e.*, is truly impassible, since the pains of hell will begin immediately after his death, Comm.).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vipāka*).

(S. Divyāv, p. 300 ff. on a picture of the hells (and the rest of the world) and its purpose. Such a picture is to be found, for instance, in Georgi, Alphab. Tibet.)

Comm. "Remember," *viz.*, the pains they endured in their former births in hell.

85. As among all blisses the bliss of the cessation of desire (*i.e.*, complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Arīci* is the most unsupportable.

86. The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *koṭi*'s of years ; as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88. Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89. Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains ; and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

Comm. explains *zhi(-var) hgyur(-va)*, what I translate "pacifying," by: *nes-par hbyed-pai cha-dan mthun-pa*, the same words that explain "contemplation" v. 52, and "highest wisdom" v. 53 (one of the three *Çikshās*), and says that *Nirvāṇa* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90 Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide ; others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

Comm. For his "bones" (tusks) the elephant, for instance, is killed ; for its "flesh," game, etc. ; for its hide, the leopard, etc. With "kicks" the horse is driven ; with the "hand" the buffalo ; with a "whip" the ass ; with an "iron hook," the elephant.

91. Among the *Preta*'s also you must endure the uninterrupted (because never quenched, Comm.) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

Comm. Their "weariness" comes from their continually running after food (and never reaching it); "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes.

92. Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them. (Cf. *Pañcagati*, transl. Feer, *Mus. Guim*, v. 521.)

93. Some, having nothing left but skin and bones, are dried up like the naked top of a *Tāla*-tree; other, during the night, have a flaming mouth, and devour as food hot sand that falls into it.

Comm. remarks that the "dry" Preta's are called *Asura's*. "Scorching sand" in *Manu*, xii. 76.

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed.

Comm. "Common people" (Mob), because they have no merits (*i.e.*, even less than their companions).

95. For the Preta's, in summer the moon herself is hot, in winter the sun himself is cold; the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them.

Comm. By their want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*mig gdug-pai dug-gis bsregs-pa*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms; some are filled with excrements and urine. (Cf. Feer, "*Études Bouddhiques*," 299.)

96. Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (*i.e.*, without interruption), the Buddha has declared to be their avarice and mean niggardliness. (s. Feer, ll. p. 303 f.)

98. In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater: thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf. v. 69 ff.)

99. The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100. These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf. Divyāv. ch. xiv. beg. Prof. Windisch points out to me the similar passage in Ittivuttakam, Sutt. 83.)

101. Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pretas, or in Hell.

As god you cannot gain any merit (v. 64). But the *Sarvāstivādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p. 191, better than Was. 247; cf. Feer, ll. p. 276 ff.

102. Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain; and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth.

Comm. They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice. "Darkness:" because, in the state of Asura, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and Asura or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words : O Noble one, etc. (v. 65), and because this (state) has been, before this, blamed (*i.e.*, described as undesirable) by different men (*sñar yañ mi rnam-pa du-mas smad-pai phyir*).

103. Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) than birth (itself) is a receptacle of much harm.

104. If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this.

105. By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāṇa, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon.

Comm. Nirvāṇa is twofold : with, and without, a rest of the Skandha's ; the first " quiets " all pain, the second " subdues " the senses. (Cf. Childers 267 b. Oldenberg, Buddha, p. 432 (transl. p. 427) ff.) ; the three Çikshās, s.v. 53, also Udānav. vi. 11.)

106. Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāṇa. (The seven *bodhyaṅga*'s v. Dharm. 49 ; cf. Dhammasaṅgaṇi 1355.)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*) ; where there is no contemplation, there is also no wisdom ; but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-rjes*, perhaps *nags*).

Comm. Remarks on *gnag-rjes* : " because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdsis*, and translate : " the sea of ex. is for him as for a lord of cattle (shepherd ; who has the means to ride)," *sc.* is a meadow. (Cf. Udānav. xxxii. 28.)

108. On the fourteen Undeclared worlds, which the

Friend of the sun has explained, you must not (even) think, for by this (*i.e.*, in so doing) you cannot keep your mind quiet.

Comm. Enumerates the fourteen *Aryākṛtavastūni* (in the text was *loka*, s. Dharm. 137), and continues: These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks; they are questions to be put aside (*sthāpaniya*).

109. The Muni has declared that from Ignorance always springs the Conformations (in the text: *las*, "work"), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110. From Contact springs Sensation, from the ground of Sensation Thirst will arise, from Thirst the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111. And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils; but if Birth is stopped, all these are stopped (at the same time).

Comm. First gives the list of the *Nidāna*'s, as it is to be found in Dharm. 42, and also in Pāli s. Dhammasaṅgaṇi 1386 (including the appendix *çoka*). Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here. "Ignorance" is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*). In an ignorant fool arise, in consequence of (his) not knowing virtue, vice; and in consequence of his not knowing the constant (*āneñja*, *aneñja* s. Childers), the *Conformations*. These are divided into (conform.) of body, speech, mind; here (in our verse) they are meant by Action (*las* = *karman*), because this also is divided in the same three parts (cf. Child. 454 b. Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises. This is sixfold (*i.e.*, the conception of the six senses, v. 24; s. Was. p. 237 N). . . . *Name and Form* is the condition of the (embryo)

conceived in the womb as *Kalalam*, etc. (s. Was. p. 236), which not yet has any sensation, etc., and (on the other side) the (child) come out, that has assumed a body (*rgyur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhava*), and falls into the senses (? *yul-la hgro-va*): the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc., arises (in it; ? *grān-va la sogs-pa hgyur-va bskyed-pai phyr*). (Cf. Child. 258 a; Oldenberg, p. 292 (transl. 227) ff.). . . . "Thirst" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27); again it ("thirst") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child. s.v. *tanhā*). The "Clinging" is the violent desire (*hdun-pai hdod-chags*) of lust (*kāma*), etc. (s. Child. s.v. *upādānam* and cf. v. 51; Oldenberg, p. 239 N. 1). . . . When the seed of Conformations is well watered with (the water of) Thirst and Clinging, the fruit of Being is produced (cf. v. 50). It is threefold like Thirst: (the Being) of pleasure, etc. (s. Child. s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation." . . . The whole series is divided into three parts: "Ignorance" and "Conformations" are (*i.e.*, refer to) the past birth; "Consciousness" to "Being," the present; "Birth" and "Age and Death," the future (one). . . .

112. This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning); who perfectly understands this, he perfectly understands the teaching of the Buddha.

113. Right views, living, energy, recollection, meditation, speech, action, thoughts these eight parts of the way practise in order to reach quiet. (S. Dharmas. 50. *Dhammasaṅgaṇi* 297 ff. and 89 ff.).

114. Birth is Suffering, Thirst is the great cause from which all this springs, the prevention of this (thirst) is liberation, the path to attain this is that (above described) Noble eightfold path. (S. Dharm. 21).

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*grhastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kleṣa*).

116. Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117. Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning: Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*).

Comm. says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf. Dhampd. 1; Udānav; xxxi. 23 f.—M.M.'s translation is, as appears, justified by our comm.).

118. To satisfy all these counsels (I have) given to thee in these words (*i.e.*, in this letter) would be difficult even for a Bhikshu (who has given up domestic life; how much more for a layman, *grhastha*, *Comm.*); therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime.

119. When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz.*, in thought, word, deed), then perfectly consecrated to attain Buddhahip, *thou wilt*, through this accumulation of merit,

120. Having become, during innumerable births, *Yoga*-lord of all the worlds of gods and men, (as) the noble *Avalokiteṣvara*, taking care of miserable mankind,

121. Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amitābha*, lord of the world, with immeasurable lifetime.

Amitābha is also sometimes called *Amitāyu*.

122. Having spread in the land of gods, in the sky (*Antariksha*, Comm.), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123. And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvāṇa* without a rest, Comm.), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death.

The friendly epistle, sent by the Master (*ācārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished.

Translated, corrected, and put in order by the Indian Paṇḍit (*mkhan-po*) *Sarvajñadeva*, and the great translator Bande *Dpal-rtsegs*.

Anāgata-vaṃsa.

EDITED BY
PROFESSOR J. MINAYEFF,
OF ST. PETERSBURG.

This edition is made from the following MSS. :—

1. **A.** Copy made at Mandalay in 1886 of a MS. belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS. is the following colophon :

mantalācalaṃ nissāya yo māpeti mahāpuraṃ
indālayaṃ hasantaṃ 'va jambudīpassa sikharaṃ
dhammañ carā tato raññā dhīmatādiccavaṃsajā
rājarājābhimahitā jinacakkābhijotānā
sūrināyena laddhabbaṃ dhammakyosū 'ti lañjanaṃ
kavisihena saddoghamahāvīpinacārīnā
pamutthenānulekhānaṃ vilekhādelamissako
yo 'nāgatabuddhavaṃso so mayā tena sādhuṇā
yathā mūlaṃ tathā katvā mahussāhena sodhito
tenānelakāyavaco so 'haṃ homi bhava bhava ti.

Besides this MS. the editor has availed himself of—

II. **B.** A MS. on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS. in the Library of Mg. Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc.

evaṃ me sutam ekaṃ samayaṃ bhagavā kapilavatthu-smiṃ viharati nigrodhārāme rohaniyā nāma nadiyā tīre.

atha kho āyasmā sārīputto anāgatajanaṃ (sic) ārabha bhagavantaṃ pucchi.

thumānantariko (*sic*) viro buddho kindisako (*sic*) bhavē
 vitthāren' eva taṃ sotuṃ icchāmācikkha cakkhumā
 therassa vacanaṃ sutvā bhagavā etad abravi
 vakkhāmi te sārīputta suṇohi vacanaṃ mama
 imasmim bhaddakekappe tayo āsisuṃ nāyakā
 kakusandho koṇāgamano kassapo cāpi nāyako
 aham etarahi sambuddho metteyyo cāpi hessati
 idh' eva bhaddake kappe asaṃjāte vassakoṭīye
 metteyyo nāma nāmena sambuddho dvipaduttamo

Then follows a history of the previous existence of Metteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajātaçattu, prince of Ajita (pp. ka—ca). On page *ca* begins the future history of Metteyya with a quotation of the recension compiled in verse. Then follows the description of the gradual declension of the holy religion :

kathaṃ bhavissati. mama 'ccayena paṭhamam pañca antaradhānāni bhavissanti. katamāni pañca antaradhānāni.

adhigama-antaradhānam. paṭipatti-antaradhānam. parivatti-antaradhānam. līṅga-antaradhānam. dhātu-antaradhānan' ti imāni pañca antaradhānāni bhavissanti.

tattha adhigamo 'ti bhagavato parinibbānato vassasāhassam eva bhikkhū paṭisambhidam nibbattetuṃ sakkhissanti. gacchante gacchante kāle anāgāmino ca sakadāgāmino ca sotāpannā cā 'ti ime mama sāvakā santi. tesu adhigama-antarāhito nāma na bhavissati. pacchimakassa sotāpannassa jīvitakkhayena adhigamo antarāhito bhavissati.

idaṃ sarīputta adhigama-antaradhānam nāma.

paṭipatti-antaradhānam nāma jhānavipassanāmagga-phalāni nibbattetuṃ asakkonto catupārisuddhisīlamattam pi rakkhissanti. gacchante gacchante kāle pārājikamattam eva rakkhissanti. cattāri pārājikāni rakkhantānam bhikkhūnam sate pi sahasse pi dharamāne paṭipatti-antaradhānam nāma na bhavissati. pacchimakassa bhikkhuno silābhedenā jīvitak-

khyena vā paṭipatti antarahitā bhavissati. idam sārīputta paṭipatti-antaradhānaṃ nāma.

pariyatti-antaradhānaṃ nāma tepītake buddhavacane sātthakathā pāli yāva tiṭṭhati tāva pariyatti antarahitaṃ nāma na bhavissati. gacchante gacchante kāle akuliro (*sic*) rājāno adhammikā bhavissanti. amaccādayo adhammikā bhavissanti. tato ratthajanapadavāsino ca adhammikā bhavissanti. etesaṃ adhammikatāya devo sammā na vassati. tato sassāni na sammā sampajjissanti. tesu asampajjantesu paccayadāyaka bhikkhusaṃghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhantā antevāsikānaṃ saṃgahaṃ na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmim parihīne paṭhamam eva mahāpakaraṇaṃ parihāyissati. tasmim parihīne yamakaṃ kathā-ratthupuggalapaññatti dhātukathā vibhaṅgo dhammasaṃgaṇi pi. abhidhammapītake parihīne suttantapītakam parihāyissati. suttante parihīne paṭhamam aṅguttaranikāyo parihāyissati. aṅguttaranikāye parihīne saṃyuttanikāyo majjhimanikāyo dīghanikāyo khuddanikāyo parihāyissati. vinayapītakena saddhim jātakam eva dhārayissanti. vinayapītakam pana lajjino 'va dhārayissanti. gacchante gacchante kāle jātakam pi dhārayitum asakko paṭhamam vessantarajātakam parihāyissati. vessantarajātake parihīne-pa-apaṇṇakajātakam parihāyissati. jātake parihīne vinayapītakam eva dhārayissati. gacchante gacchante kāle vinayapītakam parihāyissati. yāva manussesu catuppādikam gātham pavattissati tāva pariyattiantaradhānaṃ na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaṅkoṭake saḥassathavikam ṭhapāpetvā buddhehi kathitaṃ gātham yo jānāti so imaṃ saḥassakahāpaṇaṃ hatthināgena saddhim gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetva catuppādikagāthājānanakam alabhitvā saḥassathavikam puna rājakulam pavesessati. tadā pariyatti-antaradhānaṃ nāma bhavissati.

idam sārīputta pariyatti-antaradhānaṃ nāma.

gacchante gacchante kāle pacchimakā bhikkhū cīvaragahaṇaṃ pattapoṇaṃ nigaṇṭhasāmaṇiyo viya lābupattam

gahetvā bhikkhāya pattam katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vicarissanti. gacchante gacchante kāle ko iminā kāsavena attho 'ti khuddakakāsavakhaṇḍam chinditvā givāya vā kaṇṇe vā kesesu vā alliyāpento putta-dāram bharanto kasivāṇijādayo katvā jīvitam kappent vicarissati. tadā dakkhiṇasamgham uddissa etesam pi dānam dassati. tadā dānassa phalam asamkhyeyam labhissatiti vadāmi. gacchante gacchante kāle kiṃ iminā amhākan 'ti kāsavakhaṇḍam chaḍḍetvā araṇṇe migapakkhino vihedessanti (*sic*).

etasmim kāle lūgam antarahitam nāma bhavissati. idam sārīputta lūga-antaradhānam nāma.

tato sammāsambuddhassa sāsane pañca vassasahasso sakkārasammānam alabhamānā dhātuyo sakkārasammānam labhamānatthānam gacchissanti. gacchante gacchante kāle sabbatthānesu sakkārasammānam na bhavissati. sāsana-ss okkantakāle nāgabhavanato pi devalokato pi brahmalokato pi sabbatthānato āgantvā sabbadhātuyo mahābodhimaṇḍale yeva samnipatitvā buddharūpaṃ katvā yamakapāṭihāriyasadisam pāṭihāriyam katvā dhammaṃ desissanti. tam thānam manussabhūto gato nāma natthi. dasasahassacakkavāḍadevatāyo sabbe samnipatitvā sabbe devā dhammaṃ sutvā anekasahassāni dhammaṃ labhissanti. ambho devatāyo ajja sattame divase amhākaṃ dasabalo parinibbāyissatiti ugghāsissanti. mayaṃ ito paṭṭhāya andhakārā bhavissantiti(?) rodissanti. atha dhātuyo tejodhātu(m) samutthāya tam sarīraṃ asesato jhāyissanti.

idam sārīputta dhātu-antaradhānam nāma.

Immediately after this there follows an account of the destruction of the *Kappa*. The verse recension does not run on continuously in this compilation. The verses are interrupted by prose insertion, *e.g.*, on page *na* there is inserted the ancient history of Mahāpaṇāda; on page *ṭha* there is a description of the capital of King Saṅkha. Further on page *ḍa* there is described the attainment of *pāramita*, the conception and birth of *Metteyya*, his palaces, his life there, his departure from home, and his death. On page *na* is

depicted the sacred tree and the body of the future teacher
This recension ends thus :

f. *ba tam pana metteyyam bhagavantam ke na passissanti.
ke passissantiti.*

kappattho devadatto 'ti vuttattā saṅghabhedako. sesā
pañcānantariyakammaṃ katvā avicimhi nibbattā. niyata-
micchādittikā. ariyupavādakā na passissanti. nigaṇṭhakā
ca saṅghassa kappiyavatthubhedakā na passissanti. avasesā
sattā dinnadanarakkhitasilā upavasuposathā pūritabrah-
macariyā cetiyabodhipatitthūpakā. āramaropakā vanaro-
pakā. setukārakā susajjitamaggū patitthitasilā ca khaṇi-
ta-udapānā passissanti. bhagavato bhāvaṃ patthetvā
antamaso muṭṭhimālaṇ ca ekapadipaṇ ca ālopamattaṇ ca
dinnā. aññatarapuñṇakammānumoditā passissanti. pag-
gaḥitabuddhasāsanā. dhammakathikānaṃ dhammamaṇ-
ḍapam dhammāsanaṃ sajjitvā bijaniṃ upatthāpetvā dussa-
vitānamālādhipadipā pūjetvā sakkaccaṃ sakkaccaṃ dham-
masavanapavattāpakā passissanti. vessantarajātakasavanā
passissanti. tatth' eva amisādihi saṅghassa katapūjā passis-
santi mātāpitu-upatthakānaṃ kule jetthāpacāyikakamma-
katā passissanti. salākapakkhika - uposathabhaddadinnā
dasapuñṇakiriyavatthukārakā passissanti. metteyyassa
bhagavato dhammaṃ sutvā ariyabhūmiṃ pāpuṇissanti.

amhākaṃ bhagavato santike byākaraṇabuddhaṃ dassento
satthā āha :

metteyyo uttamo rāmo pasenadī kosalo 'bhibhū
dighasonī ca saṃkacco subho todeyyabrahmaṇo
nālāgiripalaleyyo bodhisattā ime dasa
anukkamena sambodhiṃ pāpuṇissanti 'nāgate 'ti

metteyyasuttam anāgatavaṃsam nitthitam.

III. C.—The MS. was copied (at Shwe-Downg) at Promē
in Burmese characters, leaves *khau-no*, nine lines on a page.
The title is given at the end—

nitthitā samantabhaddikā nāma sārattasūti anāgataṃ (!)
buddhasa (!) vaṇṇanā 'ti. appatto yāva nibbānaṃ saṃsāra-
vatta-aṇṇave | supaññādigu(ṇo)peto bhaveyyam uttame kule. ||

The name of the author of this commentary is not stated, but page 1 we read :

namo tassa bhagavato, etc.
 jinavamsavidum buddham asamañ ñeyyāpāragum
 vanditvā amalam dhammam saṃghaṇ ca guṇālamkātam

bahusuto kavi ñānī yo mahābodhināmako
 thero sīlena sampanno tenāham abhiyācito
 anāgatam caram (ca yaṃ ?) vamsam desesi munipum-
 gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. On p. *kham* following words occur :

ayaṃ pana anāgatavamso kena desito kattha desito kadā
 desito kassa pucchā kam ārabbhā desito 'ti.
 tatr' idam visajjanam. kena desito 'ti sabbaññūbuddhena.
 kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-
 vamsassāvasane. kassa pucchā 'ti dhammasenāpatinā.
 kam ārabbhā desito 'ti. mahāpajāpatiyā gotamiyā bhagavato
 upanīḍadussayuggesu ekadussapaṭiggāhakaṃ ajitattheraṃ
 ārabbhā desito.

This work of an unknown author is a commentary of the recension **B**. In *gandhavamso* ¹ the author of *Anātagata-vamso* is called Kassapo ; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *ñai* is the following addition, but very much damaged :

kalavāsivihāramhi nādrarukkhupasobhite kelā (sa ?) kuṭa-
 kappehi pāsādehi alamkate silāguṇasampannayatisaṃgha-

¹ See my book "Buddhism," vol. i. pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72.

nisevite nānāsakunasaghutthe bodhicetiyavibhūsite dvāra-
kotṭhakapakāramālakehi tahi (!) nānāsopānapantihi
saṃkinṇe rāmaṇeyako (!) kārite vātusenena (?) rañṇā
laṅkārasāminā (!) tattha dakkhiṇabhāgamhi pāde cullake
mayā nivāsantena taṃ katvā yaṃ pattaṃ kusalaṃ bahu
tena pappotu lokaggadesentaṃ amataṃ padaṃ sanarāma (?)
loko yaṃ khemaṃ niccaṃ dhūvaṃ sukhaṃ nānupaddava-
saṃkinṇe loke yaṃ anupaddavaṃ gatā yathā tathā tiṭṭham
saṃkappāyantu paṇiṇaṃ.

pārentu bhūmipā satte dhammena kasinaṃ taṃ
kālaṃ katvāna vasantu (!) vassaṃ vassavalāhaka
tiṭṭhantena sammāsambuddhena desitaṃ āmantaḍḍi
yāvatāsaṃkhātā loke tiṭṭhatu tāva ayaṃ 'ti.—niṭṭhitā
samantabhaddikā nāma sārattasūti anāgataṃ (!) buddha-
sa (!) vaṇṇanā 'ti.

appatto jāva nibbānaṃ saṃsāravatta-aṇṇave
supaṇṇādigū (?) peto bhaveyyam uttame kule

IV. D.—Copy of a MS. in the same Library [Shwe-
Downg] at Prome. This is quite a different work from those
already described.

The title is as follows :—iti dasānaṃ buddhānaṃ dasa
uddesā dhammasenāpatinā yācitenā satthārā desitā sabba-
pakārena samattā 'ti. It is a history of the ten Future
Buddhas. It is a MS. on palm-leaves (ka-kho), written in
Burmese characters, 9 lines on a page, and begins thus :

namo tassa bhagavato etc.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ upanissāya pup-
phārāme visākhāya karite migāramātupāsāde viharanto
ajitatheram ārabha pucchantaṃ sārīputtatherassa anā-
gate dasabodhisattupattim ārabha kathesi.

To each of the Future Buddhas there is devoted a special
chapter—

1. f. *ku* verso. metteyyasammāsambuddhassa uddeso
pathamo.

2. f. *kū* verso. rāma° ud° dutiyo niṭṭhito.
3. f. *kai* recto. dhammarājā° ud° tatiyo.
4. f. *ko* verso. dhammasāmi° ud° catuttho.
5. f. *kaṇ* recto. nāradabuddhuddeso pañcāmo.
6. f. *kāḥ* verso. raṃsimunibuddhuddeso chaṭṭho niṭṭhito.
7. f. *kha* recto. devātidevassa sammāsambuddhass' ud°
sattāmo.
8. f. *khā* recto. naraśimhassa sammāsambuddhass' ud°
aṭṭhāmo.
9. f. *khu* recto. tissasso bhagavat' ud° navāmo.
10. f. *khe* recto. sumāṅgalabuddhass' uddeso dasāmo
niṭṭhito.

For the purposes of publication, this work is only of second-rate value.

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS. is written in Kambojīan characters (*ka-kho*), 3 lines on a page. The title is given on page *kho* verso : dasabodhisattuddeso niṭṭhito. Anāgata-vamso niṭṭhito. It begins thus : f. *ka*, Satthā sāvatthiyaṃ upanissāya pupphārāme visākhāya kārāpitāya vasanto ajitatheraṃ ārabha anāgate dasabodhisattam uppannaṃ desesi.

Anāgata-vamsa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpaṇṇo upatisso vināyako	
dhammasenāpati dhiro upetvā ¹ lokanāyakam	1
anāgataṃ jin' ² ārabba āpucchi kaṅkham attano	
tnyh' ānantariko dhiro ³ buddho kidisako bhava	2
vitthāren' eva 'haṃ ⁴ sotum icchāṃ' ācikkha cakkhumā	
therassa vacanam sutvā bhagavā etad abravi	3
anappakam puññarāsīm ajitassa mahāyasam	
na sakkā sabbaso vattum ⁵ vitthāren' eva kassaci	
ekadesena vakkhāmi sāriputta suṇohi me	4
imasmim bhaddake kappe asaṃjāte ⁶ vassakoṭiye	
metteyyo nāma nāmena sambuddho dvipaduttamo *	5
mahāpuṇṇo mahāpaṇṇo mahāñāṇi mahāyaso	
mahabbalo mahāthāmo uppajjissati cakkhumā	6
mahāgati sati c' eva dhītimā bāhusaccavā	
saṃkhāto sabbadhammānaṃ ñāto diṭṭho suphassito ⁷	
pariyogālho parāmatṭho uppajjissati so jino †	7

¹ B. upagantvā.

² B. anāgatajaṇṇo.

³ B. thumakantariko viro—C. viro.

⁴ B. taṃ.

⁵ B. kātum—C. sotum.

⁶ C. ajāte.

⁷ C.—A. suphussito.

* 5. ASAṂJĀTE VASSAKOṬIYE 'ti saṃvaccharakoṭiye anuppanne asaṃpatte anāgate 'ti attho. atha vā anekavassakoṭiyo atikkamitvā metteyyo bhagavā 'ti attho. inassa budhuppādassa antaradhānena anāgate vassakoṭiye uppajjissatīti vuttam hoti. anekasatasahassakoṭivassāni atikkamitvā 'va asaṃjāte anāgate uppajjatīti attho.

† 7. . . . sabbadhammesu hutvā apaṭihaṭam (?) pavattama-nā nānāvaraṇaṇānasamkhātā ñānagati mahantā etassā 'ti

tadā ketumatī nāma rājadhānī bhavissati dvādasayojanāyāmā sattayojanavittathā ¹	8
ākinṇā naranārihi pāsādehi ² vicittitā sevitā suddhasattehi ajeyyā dhammarakkhitā	9
saṅkho nāmāsi so rājā anantabalavāhano sattaratanasampanno cakkavatti mahabbalo	10
iddhimā yasavā ³ c' eva sabbakāmasamappito hatapaccatthikaṃ ⁴ khemaṃ anusāsissati dhammato	11
pāsādo sukato ⁵ tattha dibbavimānasādiso puñṇakammābhinihbato nānāratana-cittito ⁶	12
vedikāhi ⁷ parikkhitto suvibhatto manoramo ⁸ pabhassaraccuggato seṭṭho duddikkho cakkhumusano ⁹	13
rañño mahāpanādassa pavatto ¹⁰ ratanamayo taṃ yūpaṃ ¹¹ ussāpetvāna saṅkho rājā vasissati *	14
athāpi ¹² tasmim nagare nānāvīthi tahiṃ tahiṃ sumāpitā ¹³ pokkharāṇi ramaṇiyā supatitṭhā	15

¹ C. vitṭha°.² C. omits.³ B. rasasā.⁴ B. ottikaṃ.⁵ B. sugato. ⁶ B. vicittā—C. vicitto. ⁷ B. vidittāhi.⁸ B. ommo.⁹ C.—B. omuyhano—A. ossano.¹⁰ B. C. pavattam ratanāmayam—A. ovutto.¹¹ B. thūpaṃ—C. rūpaṃ. ¹² B. atho pi—C. atthāpi.¹³ B. C.—A. sudhāpitā.

MAHĀGATI. atha vā nibbattisaṃkhātā mahantā gati etassā
'ti MAHĀGATI. atha vā sabbasattānaṃ patitṭhā pādapādīnaṃ
pathavi viya mahanto gatibhūto 'ti MAHĀGATI. sadevakassa
lokassa mahāpavitṭhābhūto (!) 'ti attho. SATI c' EVĀ 'ti
vajirapathaviyaṃ sunikhātā esikā viya apariyantā visayu-
pagatitṭhamānāya sabbañutādiñānasahajātāya vipulāya
apilāpanasaṃkhātāya (!) satiyā sampannattā SATI c' EVĀ.

* ¹⁴ RAÑÑO MAHĀPANĀDASSA PAVATTO RATANAMAYO 'ti mahā-
panādarañño ajjhovuṭṭho vuttappakāro yo sabbaratanama-
yapāsādo.

acchodakā vippasannā sādusitā ¹ sugandhikā	
samatitthikā kākapeyyā atho vālukasaṁṭhatā ²	16
padumuppalasaṁchannā sabbotukam ³ anāvatā	
satt' eva tālapantiyo sattavaṇṇikapākārā ⁴ *	17
ratanamayā parikkhittā nagarasmim samantato	
kusāvatī rājadhānī tadā ketumatī bhavē	18
catukke ⁵ nagaradvāre kapparukkhā ⁶ bhavissare	
nilam pītam lohitaṁ ⁷ odātaṁ ca pabhassarā ⁸	19
nibbattā dibbadussāni dibbā c' eva pasādhanā	
upabhogaparibhogā ca ⁹ sabbe tatth' ūpalambare ¹⁰	20
tato nagaramajjhamhi catusālam ¹¹ catumukham	
puññakammābhiniḍḍatto kapparukkho bhavissati	21
kappāsikaṁ ca koseyyam khomakodumbarāni ¹² ca	
puññakammābhiniḍḍattā kapparukkhesu lambare	22
pāṇissarā mutiṅgā ca murajalambarāni ca	
puññakammābhiniḍḍattā kapparukkhesu lambare †	23
parihāraṁ ¹³ ca kāyuraṁ ¹⁴ gīveyyam ratanamayaṁ	
puññakammābhiniḍḍattā kapparukkhesu lambare	24

¹ B. sādudakā.—C. sādhusitā.

² B. °saṇṭhitā.—C. attho °sandhatā.

³ B. sabbotukapanāyattā—C. °navatā.

⁴ B. °kaṇṇika°.—C. °paṇika°. ⁵ B. catutthe.

⁶ B. °kkho °ti.

⁷ B. C. nilapitalohitakam.

⁸ B. C. °ram.

⁹ B. omits.

¹⁰ B. °bhare.

¹¹ C. catussa.

¹² B. °parāni.—C. °kodumparāni.—A. °ṭṭam°.

¹³ B. °kaṇ.

¹⁴ B. °rī.

* 17. SABBOTUKAM ANĀVATĀ 'ti sabbakālam utūhi aviyuttā nīccakālam utusampannā 'ti attho. atha vā SABBOTUKAM ANĀVATĀ 'ti sabbakālam utusampannā ca āvaraṇavirahitā ca icchitīcchitehi upagantvā paribhogam kātum anuechavikā sabbasādhārānā 'ti attho. atha vā na āvatā 'ti anāvivatā aṅganā na honti dvārattālapākāraparipakkhiṇe yuttā 'ti attho.

† 23. PĀṆISSARĀ 'ti hatthatalabheriyo.

unṇatam ¹ mukhaphullaṇ ca aṅgadāmanī mekhalā	
puñṇakammābhiniḃbattā kapparukkhesu lambare	25
aññe ca nānāvividhā ² sabbābharanabhūsanā ³	
puñṇakammābhiniḃbattā kapparukkhesu lambare	26
āropitam sayamjātam puñṇakammena jantūnam	
akaṇam ⁴ aṭṭhaṇṇam ⁵ suḍḍham sugandham taṇḍulaphalam	
akattṭhapākimaṇ sālīṇ paribhuñjanti manusā ⁵	27
dve sakatasahassāni dve sakatasatāni ⁶ ca	
sakate ⁷ sattati c' eva a m b a ṇ a ṇ solasam ⁸ bhava *	28
attho pi dve ca t u m b ā n i ⁹ taṇḍulāni pavuccare	
ekabije samuppannā puñṇakammena jantūnam	29
ye ketumatīyā viharanti saṅkhassa vijite narā	
tadā pi te bhavissanti gu ṇ ī ¹⁰ kāyura dhārino †	30
sampunṇamanasamkappā ¹¹ sumukhā ¹² thūlakunḍalā	
haricandanalittāṅgā kāsikuttamadhārino ¹³	31
b a h u t a vittā ¹⁴ dhanino ¹⁵ viṇātālapabodhanā ¹⁶	
accantasukhitā niccam kāyacetasiṅkena ca ¹⁷ †	32

¹ B. ukkallam.² B. A. °vidhā.³ B. sayāraṇavibhūsitā.⁴ C. akalam.⁵ B. °ssā.—C. akatahi kimāsālī paribhuñjissanti manussā.⁶ C. sakasatāni.⁷ B. C. °tam dve.⁸ C. adda pi.⁹ B. tumpāni.—C. tumappāna.¹⁰ B. kuṇi.—C. guṇi.¹¹ B. sampanna°.¹² B. sumudā mala°.¹³ B. kāsīyuttā padhārino.—C. °tu tṭhama°.¹⁴ B. bahavā.—C. bahupavi°.—A. bahū°.¹⁵ B. °yo.—C. °ro.¹⁶ B. viṇātāsabbabodhano.¹⁷ B. C. te.

* ²⁸. AKANAM 'ti akunḍakam . . . AKATTṬHAPĀKIMAN 'ti naṅgalādihi akattṭhena akasitena paccatitī pāko tena nibbatto pakimo. tam akattṭhapākimaṇ akattṭhen 'eva utṭhahitvā pacchā na sakasantitī attho. . . .

† ³⁰. GUṆĪTĪ suvaṇṇakavacakañcukajālāni. . . .

† ³². BAHUTAVITTĀ 'ti vittam c' uccati tuṭṭhi. tam janetitī vittam ratanam bahutam vittam etesan 'ti bahutavitta

dasayojanasahassāni jambūdīpo bhavissanti	
akaṇṭako agahano samoharita s a d d a l o	33
tayo rogā bhavissanti icchā-anasanam ¹ jarā	
pañcavassasatitthīnam ² vivāhā ca bhavissanti	34
samaggā sakhiḷā ³ niccam avivādā bhavissare ⁴	
sampannā phalapupphēhi latā gumbavanā ⁵ dumā	35
caturāṅgulā tiṇajāti ⁶ mudukā tūlasannibhā	
nātisitā nāccuṇhā ⁷ ca samavassā mandamālūtā ⁸	36
sabbadā u t u s a m p a n n ā a n ū n ā t a ḷ ā k ā n a d i	
tahim tahim bhūmibhāge akharā suddhāvālukā	
k a l ā y a m u g g a m a t t i y o v i k i ṇ ṇ ā m u t t a s ā d i s ā	37
alaṃkatuyyānam iva ramaṇiyo ⁹ bhavissati	
gāmanigamā ākiṇṇā accāsanne tahim tahim	38
naḷaveluvanam ¹⁰ iva brahā kukkuṭasampati ¹¹	
a v i c i m a ṇ ñ e v a p u ṭ ṭ h ā ¹² manusseki bhavissare * ³⁹	
pagāḷhā naranārihi sampuṇṇā p h u ṭ a b h e d a n ā	
iddhā phitā ca khemā ca anītiānupaddavā ¹³	40
sadā ¹⁴ rati sadā ¹⁴ khiddā ekantasukhasamappitā ¹⁵	
nakkhatte vicarissanti tutthahatṭhā pamoditā	41

¹ B. icchā ca asanam.—C. icchā dānasana.

² B. otthihi.—C. °satti tthinam āvāho vā.

3 B. sukhitā. 4 B. °ti. 5 B. gumpā vanā.

⁶ C. ninajāti. ⁷ B. C. nāti-unhā.

8 C. mannavālukā. 9 B. °yā.

¹⁰ B. nilānaḷavanam viya.—C. yeva. ¹¹ B. °tā.

¹² C. puṭṭhā. ¹³ B. anītima°.

¹⁴ C. saddā. ¹⁵ B. °sukhamappi°.

bahuttavittā bahutaratanavanto 'ti attho . . . VINĀTĀLAP-
PABODHANĀ 'ti viṇāsaddena ca vamsatālahatthatalāsaddena
ca bodhayantīti viṇātālappabodhanā. etena tattha rattidivaṃ
nirantaram pavattitadibbagandhappabhavi (vi) ttā dīpitā.

* 39. AVICI MAÑÑE VA PUṬA (*sic*) MANUSSEHI BHAVISSARE 'ti
avici mahānirayo viya manussehi rantaraputā (!) pūrita
bhavissanti.

bahvannapānā ¹ bahubhakkhā bahumamsasurodakā ālakamandā ² va ³ devānaṃ visālā rājadhānīva ³	
kurūnaṃ ⁴ ramaṇīyo va jambūdīpo bhavissati	42
ajito nāma nāmena metteyyo dvipaduttamo	
anubyañjanasampanno dvattimsavaralakkhaṇo	43
suvanṇavaṇṇo ⁵ vigatarajo supabhāso jūtimdharo	
yasaggappatto sirimā abhirūpo sudassano	44
mahānubhāvo asamo jāyissati brahmaṇakule ⁶	
mahaddhano mahābhogo mahā ca kulamuttamo	
akkhitto jātivādena jāyissati ⁷ brahmaṇakule *	45
sirivaḍḍho vaḍḍhamāno ca siddhattho c'eva candako	
ajitatthāya uppannā pāsādā ratanamayā	46
nāriyo ⁸ sabbaṅgasampannā sabbābharanabhūsitā ⁹	
mahāmajjhimakā ¹⁰ cūlā ajitassa paricārikā	47
anūnā satasahassā ¹¹ nāriyo samalamkatā	
candamukhī nāna nāri putto so brahmavaddhano	48
ramissati ratīsampanno modamāno mahāsukhe ¹²	
anubhūtvā ¹³ yaśaṃ sabbam nandane vāsavo yathā	49
aṭṭha vassasahassāni agāraṃhi vasissati	
kadā ci ratim atthāya ¹⁴ gacchaṃ ¹⁵ uyyāne kilītuṃ	50
kāmesv ādinavaṃ dhīro ¹⁶ bodhisattānaṃ ¹⁷ dhammatā	
nimitte caturo disvā kāmarativināsane ¹⁸	51
jinṇaṇ ca ¹⁹ vyādhikaṇ c'eva mataṇ ca gatamāyukaṃ ²⁰	
sukhitam pabbajjam ²¹ disvā sabbabhūtānukampako	52

¹ B. annapānā khādaniyā.² C. omits.³ B. visālarājattānī ca.—C. A. visāṇā.⁴ B. gurunam.⁵ B. suvaṇṇo.⁶ B. C.—A. brahmaṇe kule.⁷ B. bhavissati brahmaṇakule.—A. oṇe.⁸ B. nārī.⁹ B. vibhūsitā.¹⁰ B. mahantā majjhimā.¹¹ B. oṣṣāni.¹² B. okho.¹³ B. abhi bhavitvā tam sabbam.¹⁴ B. oṭṭāya.¹⁵ B. gaccha.¹⁶ B. viro.¹⁷ B. oṭṭānudha.¹⁸ B. oṣano.—C. nāsane.¹⁹ B. jinṇabyādhitakaṇ.²⁰ B. katayuttakam.²¹ B. pabbajitam.—C. ojjitam.

* 45. KULAMUTTAMO 'it kulam uttamam etassā 'ti kulam
uttamo. uttamakulasampanno.

nibbindo ¹ kāmaratiyā anapekkho mahāsukhe ²	
anuttaram ³ santapadam esamāno 'bhinikkhami	53
sattāham padhānacāram caritvā purisuttamo	
pāsāden' eva lañghitvā nikkhamissati so jino	54
mittāmaccasahāyehi nātisālohitehi ca	
caturāṅginisenāya parisāhi catuvaṇṇihi ⁴	55
caturāsītisahassehi rajakaññāhi purekkhato ⁵	
mahatā janakāyena ajito pabbajissati ⁶	56
caturāsītisahassāni brahmaṇā vedapārāgū	
metteyyasmim pabbajite ⁶ pabbajissanti ⁶ te tadā	57
isidatto purāṇo ca ubhayo te pi bhātaro	
caturāsītisahassāni pabbajissanti te tadā	58
jātimitto vijayo ca yugā amitabuddhino ⁷	
paccupessanti sambuddham caturāsītisahassato	59
suddhiko ⁸ nāma gahapati suddhanū ⁹ ca upāsikā	
paccupessanti sambuddham caturāsītisahassato	60
saṃgho ¹⁰ nāma upāsako saṃghā ¹¹ nāma upāsikā	
paccupessanti sambuddham caturāsītisahassato	61
saddharo ¹² nāma gahapati sudatto iti vissuto	
paccupessanti sambuddham caturāsītisahassato	62
itthi yasavati nāma visākhā ¹³ iti vissutā	
caturāsītisahassehi naranārihi purekkhitā ¹⁴	63
nikkhamissanti nekkhamam ¹⁵ metteyyassānusāsane	
aññe nāgarikā c'eva tato jānapadā bahū ¹⁶	
khattiyā brahmaṇā vessā suddā c'eva anappakā	64
nekkhammābhimukhā ¹⁷ hutvā nānājaccā mahājanā	
metteyyassānupabbajjam pabbajissanti ¹⁸ te tadā	65

¹ C. °nno.² B. °kho.³ B. anattāya santi° esamānā.—C. sandhi°.⁴ B. parisāca°.⁵ B. purakkhito.—C. parikkhitto.⁶ B. C. °jji°.⁷ B. amitta°.—C. sūyuggā.⁸ B. siddhattho.⁹ B. sudhanā.¹⁰ B. saṅkho.¹¹ B. saṅkha.¹² B. sudhano.—C. suddhano.¹³ B. visāra. ¹⁴ B. nānānārihi purakkhito.—C. pūrakkhito.¹⁵ B. ni°.—C. nikkhama.¹⁶ B. mahā.¹⁷ B. nikkhamā°.¹⁸ B. °jji°.

yasmim ca divase dhīro ¹ nekkhammaṃ abhinikkhami ²	
nikkhaṇṭhādivase yeva bodhimāṇaṃ upehiti	66
aparājite nisabhaṇḍāne ³ bodhipallaṇkamuttame	
pallaṇkena nisiditvā bujjhissati mahāyaso *	67
upetvā ⁴ uyyānavaraṃ phullaṃ nāgavanaṃ jino	
anuttaraṃ dhammacakkaṃ evaṃ so vattayissati	68
dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ	
ariyatṭhaṅgikaṃ ⁵ maggaṃ dukkhūpasamagāminam	69
tadā manussā hessanti ⁶ samantā satayojane	
parisā lokanāthassa dhammacakkapavattane	70
tato bhiyyo bahū devā upessanti taṃ jinam ⁷	
nesam mocessati ⁸ tadā bandhanā sataśahassakoṭīnaṃ ⁹	71
tadā so saṅkharājāca ¹⁰ pāsādaṃ ratanamayaṃ	
jinapāmokkhasamghassa ¹¹ niyyādetvā punāparaṃ	72
mahādānaṃ daditvāna ¹² kapaṇiddhikavaniḍḍake ¹³	
taramānarūpo ¹⁴ sambuddhaṃ ¹⁵ deviyā sahaṃ ekato ¹⁶	73
mahārājānubhāvena anantabalavāhano	
navutikoṭisahasasehi saddhim jinam upehiti	74
tadā haṇissati sambuddho dhammabherim varuttamaṃ	
amataṃ dūdrabhinighosaṃ catusaccapakāsaṇaṃ	75
rañño anucarā janatā navatisahasakotiyo	
sabbe va te niravasesā bhavissante hi bhikkhukā	76
tato devā ¹⁷ manussā ca upetvā lokanāyakaṃ	
arahattavaram ārabha pañhaṃ pucchissare jinam	77

¹ B. viro.² B. nikkhama abhinikkhamam.³ B. mahāṭṭhāne.⁴ B. C.—A. upeto.⁵ B. oyaṃ aṭṭha°.⁶ B. °ss 'upessanti.⁷ B. janam.⁸ B. mocissati.—C. moha°.⁹ B. sahasakko°.¹⁰ A. °jāno.¹¹ B. °pamukha°.¹² B. datvāna.¹³ B. kapaṇa°.¹⁴ B. omits.¹⁵ B. add samānarūpaṃ.¹⁶ B. āgato.¹⁷ C. devatā.

* ⁶⁷ APARĀJITE 'ti ajite jetumasakkuneyye NISABHAṆḌĀNE
'ti uttamattṭhāne.

tesaṃ jino byākareyya arahattavarapattiyā	
asītikotisahasseehi tatiyābhisamayo bhava	78
khīṇāsavānaṃ vimalānaṃ santacittānaṃ tādinaṃ	
koṭisatasahassānaṃ paṭhamo hessati samāgamo	79
vassaṃ vutṭhassa bhagavato abhighuṭṭhe pavāraṇe	
navutikotisahasseehi parivāressati ¹ so jino	80
yadā ca himavantamhi pabbate gandhamādane	
hemarajatapabbhāre pavivekagato muni	81
asītikotisahasseehi santacittehi tādihi	
khīṇāsavehi vimalehi kiṭṭhissati jhānakīlitaṃ	82
koṭisatasahassāni chaḷabhiññā mahiddhikā	
metteyyaṃ lokanāthaṃ taṃ parivāressanti sabbadā	83
paṭisambhidāsu kusalā niruttipadakovidā	
bahussutā dhammadharā viyattā saṃghasobhanā	84
sudantā soratā dhīrā ² parivāressanti taṃ jinaṃ	
purekkhato ³ tehi bhikkhūhi nāgo nāgehi tādihi	
tiṇṇo tiṇṇehi santehi saddhiṃ ⁴ santisamāgato	85
saddhiṃ sāvakasamghehi parivāretvā mahāmuni ⁵	
anukampako kārūṇiko metteyyo dvipaduttamo	86
uddharanto bahusatte nibbāpento sadevake	
gāmanigamarājadhāniṃ carissati cārikaṃ jino	87
āhanitvā ⁶ dhammabheriṃ dhammasaṅkhalāpanaṃ ⁷	
dhammayāgaṃ pakittento dhammadhajaṃ samussayaṃ	88
nadanto sihanadaṃ ⁸ va vattento cakkam uttamaṃ	
rasuttamaṃ saccapānaṃ pāyanta naranārīnaṃ	89
hitāya sabbasattānaṃ nāthānāthaṃ ⁸ mahājanaṃ	
bodhento bodhaneyyānaṃ carissati cārikaṃ jino	90
kassaci saraṇāgamane nivesessati cakkhumā	
kassaci pañcasīlesu kassaci kusale dasa	91
kassaci dassati sāmāññaṃ caturo phalamuttame	
kassaci asame dhamme dassati paṭisambhidā	92
kassaci varasampattī atṭha dassati cakkhumā	
kassaci tiṣṣo vijjāyo chaḷabhiññā pavacchati	93

¹ C. pavāre°. ² C. virā pavāre°. ³ C. para°.

⁴ C. dantehi santo. ⁵ C. A. °ressati °niṃ.

⁶ C. āharitvā. ⁷ C. °lāsanam. ⁸ C. °thanā°.

tena yogena janakāyaṃ ovaḍissati so jino	
tadā vitthārikam hessā ¹ metteyyajinasāsanam	94
bodhaneyyajanam disvā sataśahassee pi yojane	
khaṇena upagantvāna bodhayissati so muni	95
mātā brahmadevī nāma subrahmā nāma so pitā	
purohito saṅkharaṇṇo metteyyassa tadā bhava	96
asoko brahmadevo ca aggā hessanti sāvaka	
siho nāma upatthako upatthissati taṃ jinam	97
padumā c'eva ² sumanā ca aggā ³ hessanti sāvika	
sumano c'eva saṃgho ⁴ ca bhavissant' aggupatthakā	98
yasavati ca saṃghā ⁵ ca bhavissant' aggupatthikā	
bodhitassa bhagavato nāgarukkho bhavissati	99
visahattha satakkhando ⁶ sākha visasatāni ca	
saṃvellitaggā ⁷ lalitā ⁸ morahattho ⁹ 'va sobhati*	100
supupphitagga satataṃ surabhidevagandhikā	
nālipurā ¹⁰ bhava reṇusuphullā cakkamattakā	101
anuvātapativātāmaṃ ¹¹ vāyati dasayojane ¹²	
ajjhokirissanti ¹³ pupphāni bodhimande ¹⁴ samantato	102
saṃgantvā ¹⁵ jānapadā ghāyitvā gandham uttamaṃ	
vākyam nicchāressanti ¹⁶ tena gandhena moditā	103
sukho vipāko puññānam buddhaseṭṭhassa tādino	
tassa ¹⁷ tejena pupphānam acinteyyo pavāyati	104
atthasīti bhava hattho āyāmen' eva so jino	
uraṃ bhava paṇṇavisaṃ vikkhambhe tassa satthuno	105
visālanetto ālāraṃkhi visuddhanayano isi	
animmisam divāratthim aṇum thūlam maṃsacakkhunā	106

¹ C. A. hessam.² B. omits.³ B. c'eva.⁴ B. saṅkho.⁵ B. saṅkhā.⁶ C. visa hassassa°.⁷ B. C. pave°.⁸ B. lulitā.⁹ B. C. °piṇcho.¹⁰ B. °ra.¹¹ B. °tam.¹² B. C. °janam¹³ B. °kiranti.¹⁴ B. °ṇḍa.¹⁵ B. C. °tā.¹⁶ B. C. °rayissanti.¹⁷ C. yassa.

* ¹⁰⁰. MORAHATTHO 'VA 'ti morapiṇḍakalāpo viya sobhatiti
sobhissati.

anāvaraṇaṃ passeyya samantā dvādasayojanam	
pabbhā niddhāvati tassa yāvata paṇṇavisati	107
sobhati vijjulatṭhi va diparukkho 'va ¹ so jino	
ratanagghikasamkāso ² bhānumā ³ viya bhāhiti	108
lakkhanaṇubyañjanaṃ ramsi dissanti sabbakālikā	
patanti ⁴ vividhā ramsi anekasatasahassiyo	109
pāduddhāre pāduddhāre suphullā padumaruhā	
tiṃsahatthā samāpattā anupattā paṇṇavisati	110
kesarā vīsatihatthā kaṇṇikā soḷasaṃ bhave	
surattareṇubharitā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike ⁵	
nāgarājā ca supaṇṇā ca tadā te 'lamkarissare	112
aṭṭha sovaṇṇayā agghī aṭṭha rūpimayāni ⁶ ca	
aṭṭha maṇimayā agghī aṭṭha pavālamayāni ca	113
anekaratanasamcittā ⁷ dhajamālāvibhūsitā	
lambamānā kiḷissanti dhajā nekasatā bahū	114
maṇimuttadāmabhūsitā vitānā somasannibhā ⁸	
parikkhittā kiṇkaṇikajālā vaṭaṃsakaratanā bahū	115
nānāpupphā vikirissanti surabhiḡandhasugandhikā	
vividhā nānācunṇāni dibbamānussakāni ca	116
vicittā nānādussāni pañcavaṇṇikasobhanā	
abhipasannā buddhasmim kiḷissanti samantato	117
tattha sahasamubbedhā dassaneyyā manoramā	
ratanagghikatoraṇā asaṃbādhā susaṃṭhitā	118
sobhamānā padissanti visālā sabbato pabbhā	
tesaṃ majjhagato buddho bhikkhusaṃghapurekkhato ⁹	119
brahmā va pārisajjānaṃ indo 'va vimānantare	
gacchanti buddhe gacchante tiṭṭhamānamhi thassare	120
nisinne sayite cāpi ¹⁰ satthari saha pārise	
catu-iriyāpathe niccaṃ dhārayissanti sabbadā	121
etā c'aññā ca pūjāyo dibbamānussakā pi ca	
vividhāni pāṭihirāni ¹¹ hessanti sabbakālikā	122

¹ C. ve.² C. °ggi°.³ C. bhāsumā.⁴ C. bhavanti.⁵ C. aggike.⁶ C. °piyamahāni.⁷ C. °citā.⁸ C. momasaṇṭhitā.⁹ C. purakkhito.¹⁰ C. vāpi . . . saha pāramise.—A. saṭa°.¹¹ C. pāṭihāriyāni.

anantapuññatejēna metteyyam abhipūjitum disvāna tam pāṭihīram ¹ nānājaccā mahājanā	123
saputtadārāpāṇehi ² saraṇam hessanti satthuno ye brahmacariyam carissanti sutvāna munino vacam	
te tarissanti saṃsāram maccudheyyam suduttaram	124
bahuggihi dhammacakkhum visodhessanti te tadā dasahi puññakiriyāhi tibi sucaritehi ca	125
āgamādhigamen' eva sodhayitvāna sādaram anudhammacārino hutvā bahū saggūpagā bhave	126
na sakkā sabbaso vattum ettakam iti vā yasam ³ accantasukhitā niccam tasmim gate kālasampade	127
mahāyasā sukhēnāpi āyuvanṇabalena ca dibbasampatti vā tesam mānussānam bhavissati	128
anubhutvā kāmasukham addhānam yāvaticchakam te pacchā sukhitā yeva nibbisant' āyusamkhayā	129
asītivassasahassāni tadā āyu bhavissare tāvātā tiṭṭhamāno so tāressati jane bahū	130
paripakkamānase satte bodhayitvāna sabbaso avasesāditṭhasaccānam ⁴ maggāmaggam anusāsiyā	131
dhammokkam dhammanāvañ ca dhammādasāñ ca osadham ⁵	
sakkaccena hi sattā ⁶ ṭhapetvā āyatim jino saddhim sāvakasamghena katakiccena tādina	132
jalitvā aggikkhandho va nibbāyissati so jino parinibbutamhi sambuddhe sāsanaṃ tassa ṭhāhiti	133
vassasatasahassāni asīti c'eva sahasako tato param antaradhānam loke hessati dāruṇam	134
evam aniccā samkhārā adhuvā tāvakālikā ittarā ⁷ bhedanā c'eva jajjarā rittakā bhavā	135

¹ C. pāṭihāriyam.² C. °pi kehi.³ C. sāsaham.⁴ C. ditṭhi°.⁵ C. osatṭham⁶ C. so satthā.⁷ C. itarā.

* 127. ETTAKAM ITI VĀYASAN 'ti tassa bhagavato parivārasampadam anubhāvam buddhissariyam buddhasampattikan 'ti sabbakārena vattum nasakkā.

tucchamuṭṭhi samā suññā saṃkhārā bālāpanā ¹	
na kassaci vaso tattha vattati ² iddhiṃmassa pi	136
evaṃ ñatvā yathā bhūtaṃ nibbinde sabbasaṃkhate	
dullabho purisājaṇṇo na so sabbattha jāyati	
yattha so jāyati dhiro taṃ kuḷaṃ sukhā edhati	137
tasmā ³ metteyyabuddhasa ⁴ dassanattāya vo idha	
ubbiggamānasā suṭṭhuṃ ⁵ karoṭṭha viriyaṃ daḷhaṃ	138
ye kecīdha ⁶ katakalyāṇā appamādavihārino	
bhikkhū bhikkhuniyo c'eva upāsakā upāsikā	139
mahantaṃ buddhasakkāraṃ ⁷ ulāraṃ abhipūjayaṃ	
dakkhanti ⁸ bhadrasamitiṃ ⁹ tasmīṃ kāle sadevakā	140
caratha brahmacariyaṃ detha dānaṃ yathārahaṃ ¹⁰	
uposathaṃ upavasatha ¹¹ mettaṃ bhāvētha sādhuṃ	141
appamādaratā hotha puñṇakriyāsu ¹² sabbadā	
idh' eva katvā kusalaṃ dukkhassa' antaṃ karissatha 'ti	142
anāgatavaṃso nittihito.	

¹ C. bala°.² C. pava°.³ B. tassa.⁴ B. °ddhaṃ.⁵ B. °ṭṭhu.⁶ B. keci.⁷ B. °tthāraṃ.⁸ B. dakkhanti.⁹ B. °pamitiṃ.¹⁰ B. mahā°.¹¹ B. °vasa.¹² B. C. kiri°.

Gandha-Vamsa.

EDITED BY
PROFESSOR MINAYEFF
OF ST. PETERSBURG.

THE small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS. :

1. **U.** A manuscript written in the Burmese character, and containing besides the Pāli text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—ji) : ten lines to the leaf. The Pāli text ends on leaf *khaḥ*.

On leaf *ka* are introduced the following verses, the work of the translator :

setṭham sajjanasevitam khemantabhūmanāyakam |
yatinduggaṃ dhammaṃ saṃghaṃ vandāmi sirasā m-aham ||
ma-kāra-vipulā pathyāgāthā.
saṃgītāpotthakārūḥā vaṇṇitā gandhakārakā |
yūcerā santavamsassa pālakā mama garuno || pathyāvattam.
hantaturāyam ice eva yaṃ gandhavamsajotakam |
ajjānāṃ sarumandohi tasmā lekham tam nissayam || pathyā.
sugataṃ gataṃ gavesiditṭhi jupaññākāmino |
khantimettādupettassa niveravhassa uyyojam || sakāra
vipulā.

2. **M.** A manuscript written in the same character, the property of the editor, and coming from Prome. It is of

twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pali text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS. U. The additions of MS. M, very corrupted, are given in the notes.

This "Book History" relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pāli works, far more detailed than that in the Sāsana-vamso-dipo (Colombo, A.B. 2424) or in Sāsana-vamso.¹

namo tassa bhagavato arahato sammāsambuddhassa.

namassitvāna sambuddham aggavamsaparamparam |
natvāna dhammam buddhajam saṅghaṇ cāpi niraṅgaṇam ||
gandhavams' upanissāya gandhavamsam pakatthissam |
tipitakasamāhāram sādhuṇam jaṅghadāsakam |
vimatinodam ārabham tam me sunātha sādhuvo ||
sabbam pi buddhavacanam vimuttirasahetukam |
hoti ekavidham yeva tividham piṭakena ca ||
tam ca sabbam pi kevalam pañcavidham nikāyato |
aṅgato ca navavidham dhammakkhandhagaṇanato |
caturāsitisahasadhammakkhandhapabbhedanam² 'ti ||

katham piṭakato. piṭakam hi tividham hoti. vinayapiṭakam abhidhammapiṭakam suttantapiṭakan'ti.

tattha katamam vinayapiṭakam. pārājikakaṇḍam pācittiyakaṇḍam mahāvaggakaṇḍam cullavaggakaṇḍam parivāraṇḍan'ti. imāni kaṇḍāni vinayapiṭakam nāma.

katamam abhidhammapiṭakam. dhammasaṃgaṇipakaraṇam vibhaṅgapakaraṇam dhātukathāpakaraṇam paññattipakaraṇam kathāvatthupakaraṇam yamaka-pakaraṇam paṭṭhānapakaraṇam. imāni satta pakaraṇāni abhidhammapiṭakam nāma.

katamam suttantapiṭakam nāma. silakkhandhavaggādikam avasesam buddhavacanam suttantapiṭakam nāma.

¹ This list is published in my book "Buddhism," I., p. 68.

² U. bhedaṃ.

katham nikāyato pañcavidhā honti. dīghanikāyo majjhimanikāyo samyuttanikāyo aṅguttaranikāyo khuddakanikāyo'ti.

tattha katamo dīghanikāyo. silakkhandhavaggo mahāvaggo pādhiyavaggo¹ 'ti ime tayo maggā dīghanikāyo nāma. imesu tisu vaggesu catutimsa suttāni ca honti.

catutims'eva suttantā silakkhandhavaggādikā |
yassa bhavanti so yeva dīghanikāyonāmahoti ||

katamo majjhimanikāyo. mūlapaṇṇāso majjhimapaṇṇāso uparipaṇṇāso'ti ime tayo paṇṇāsā majjhimanikāyo nāma. imesu tisu paṇṇāsesu dve paṇṇāsadhikasuttasatāni honti.

diyaddhasatasuttantā dvisuttam yassa santi so |
majjhimanikāyo nāma mūlapaṇṇāsa-ādiko² 'ti ||

katamo samyuttanikāyo. sagāthāvaggo nidānavaggo saḷāyatanavaggo khandhakavaggo mahāvaggo'ti ime pañcavaggā samyuttanikāyo nāma. imesu pañcasu vaggesu dvāsaṭṭhi sattasatādhikasattasuttasahassāni honti.

dvāsaṭṭhisattasatāni sattasahassakāni ca |
suttāni yassa honti so sagāthādhikavaggiko |
samyuttanikāyo nāma viditabbo viññūnā'ti ||

katamo aṅguttaranikāyo. ekkaniṣāto dukkanipāto tikkaniṣāto catukkanipāto pañcanipāto chakkanipāto sattaniṣāto aṭṭhanipāto navanipāto dasanipāto ekādasanipāto'ti ime ekādasanipātā aṅguttaranikāyo nāma. imesu ekādasāsu nipātesu sattapaṇṇāsa pañcasatādhikanavasuttasahassāni honti.

navasuttasahassāni pañcasatāni ca |
sattapaṇṇāsādhikāni suttāni yassa honti |
so aṅguttaranikāyo'ti ekanipātādiko'ti ||

¹ M. pāvī°.

² M. pannā samā°.

- katamo khuddakanikāyo. khuddakapāṭho dhammapadam udānam itivuttakam suttanipāto vimānavatthu petavatthu theragāthā therīgāthā jātakam niddeso paṭisambhidāmaggo apadānam buddhavamsa cariyāpīṭakam vinayapīṭakam abhidhammapīṭakan'ti ayaṃ khuddakanikāyo. imesu gandhesu anekāni suttasahassāni honti.

anekāni suttasahassāni nidditthāni mahesinā |
nikāye pañcame ramme khuddako'ti visuto'ti .

katham aṅgato. aṅgam hi navavidham hoti. suttam-geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam vedalla'n'ti navappabhedam hoti. tattha ubhatovibhaṅganiddese khandhakaparivārā suttanipāte maṅgalasuttam ratanasuttam nālakasuttatuvattakasuttāni aññam pi suttanāmakam tathāgatavacanam suttan'ti veditabbam. sabbam pi sagāthakam geyyan'ti veditabban'ti. visesena samyuttake sakalo pi sagāthāvaggo geyyan'ti veditabbam sakalam abhidhammapīṭakam nigāthakam suttam ca. yañ ca aññam pi atthahi aṅgehi asaṃgahitam buddhavacanam tam buddhavacanam veyyākaraṇam veditabbam. dhammapadatheragāthā therīgāthā suttanipāte nosuttanā-mikā suddhikagāthā ca gāthā'ti veditabbā. somanassañānamayikagāthāpaṭisamyuttā dve asitisuttantā udānan'ti veditabban'ti. vuttam h'etaṃ bhagavatā'ti ādinayapavatto dvādasuttarasatasuttantā itivuttakan'ti veditabbā. apaṇṇakajātakādini paṇṇāsādhikāni pañcajātakasatāni jātakān'ti veditabbā. cattāro'me bhikkhave acchariyā abbhutadhammā santi¹ iti ādi nayappavattā sabbe pi acchariyaabbhutadhammapaṭisamyuttā suttantā abbhutadhamman'ti veditabbam. cullavedallamahāvedallasammāditthiśakkapaṇhāsaṃkhārabhājanīyamahāpuṇṇama-suttantādayo sabbe pi vedañ ca tuṭṭhiñ ca laddhāladdhā-pucchitasuttantā vedalla'n'ti veditabbam.

katamāni caturāsītīdhammakhandhasahassāni. dujānā'ti.

¹ M. ānandeti.

caturāsītīdhammakkhandaṣaḥassāni sace vitthārena kaṭṭhissam atipapañco bhavissati tasmā nayavasena kaṭṭhissami, ekam vatthum eko dhammakkhando ekam nidānam eko dhammakkhando ekam pañhāpucchanaṃ eko dhammakkhando ekam pañhāvisajjanaṃ eko dhammakkhando.

caturāsītīdhammakkhandaṣaḥassāni kena bhāsītāni kattha bhāsītāni kadā bhāsītāni kam ārabba bhāsītāni kim attham bhāsītāni kena dhāritāni kenābhatāni kim attham pariyāpūṇitabbāni ayaṃ pucchā uddharitabbā. tatrayaṃ visajjanā. kena bhāsītāni buddhena ca buddhānubuddhehi ca bhāsītāni. kattha bhāsītāni. deveṣu ca manussesu ca bhāsītāni. kadā bhāsītāni bhagavato dharmānakāle ca bhāsītāni. kam ārabba bhāsītāni pañcavaggiyādi ke veneyyabandhave ārabba bhāsītāni. kim attham bhāsītāni vajjam ca avajjam ca ñatvā vajjam pahāya avajje paṭipajjitvā nibbānapariyante diṭṭhadhammika-samparāyikatte sampāpūṇitum. kena dhāritāni. anubuddhehi c'eva sissānusisṣehi ca dhāritāni. kenābhatāni ācariyaparamparehi ābhatāni. kim attham pariyāpūṇitabbāni vajjam ca avajjam ca ñatvā vajjam pahāya avajje paṭipajjitvā nibbānapariyante diṭṭhadhammikasam-parāyikatte sampāpūṇitum karuṇāya ¹ ābhatāni ¹. te ² sadevatāya nibbānapariyante diṭṭhadhammikasamparāyikatthe sādhikāni honti. te tattha kehi appamattena pariyāpūṇitabbāni dhāretabbāni vācetaṇṇāni sajjhayaṃ kātābhanīti.

iti cullagandhavamse piṭakattayaḍipako nāma
pathamo paricchedo.

ācariyā pana atthi porāṇācariyā atthi aṭṭhakathācariyā atthi gandhakāraṇācariyā atthi tividhanāmakācariyā.

katame porāṇācariyā. pathamasamgāyanāyaṃ pañca satā khīṇāsava pañcannaṃ nikāyaṇaṃ nāmañ ca atthañ ca adhippāyañ ca padañ ca byañjanañ ca sodhanakiccaṃ ² anavasesaṃ karimsu ³. dutiyasamgāyanāyaṃ sattha satā

¹ M. omits.

² M. sodhanam.

³ M. kiccaṃ.

khīṇāsavā tesam yeva saddatthādikaṃ kiccaṃ puna karimṣu.
tatiyaṣaṃgāyanāyaṃ saḥassamattā khīṇāsavā tesam yeva
saddatthādikaṃ kiccaṃ puna karimṣu. icc evaṃ dve
satādhikā dvesaḥassakkhīṇāsavā mahākaccāyanam
ṭhapetvā avasesā porāṇācariyā nāma.

ye porāṇācariyā te yeva aṭṭhakathācariyā nāma.

katame gandhakārakācariyā. mahābuddhaghosa-
dayo anekācariyā gandhakārakācariyā nāma.

katame tividhanāmākācariyā. mahākaccāyano tivi-
dhanāmo.¹

katame gandhe kaccāyanena katā. kaccāyanagan-
dho mahāniruttigandho cullaniruttigandho
nettigando peṭakopadesagando vaṇṇanīti-
gandho² 'ti ime cha gandhā mahākaccāyanena katā.

katame anekācariyehi³ katā. gandhācariyo kurun-
digandham nāma akāsi. aññataro ācariyo mahāpac-
cariyaṃ nāma aṭṭhakatham akāsi. aññataro ācariyo
kurundigandhassa aṭṭhakatham akāsi. mahābud-
dhaghoso nāmācariyo visuddhimaggo dīghani-
kāyassa sumaṅgalavilāsīnī nāma aṭṭhakathā maj-
jhimanikāyassa papañcasūdanī nāma aṭṭhakathā sam-
yuttanikāyassa sārattapakāsānī nāma aṭṭhakathā
aṅguttaranikāyassa manorathapūraṇī nāma aṭṭha-
kathā pañcavinayagandhānaṃ samantapāsādikā
nāma aṭṭhakathā sattaabhidhammagandhānaṃ para-
matthakathā nāma aṭṭhakathā pātimokkhasaṃkhāya-
mātikāya kaṅkhāvitaraṇī nāma aṭṭhakathā dham-
mapadassa aṭṭhakathā jātakassa aṭṭhakathā
khuddakapāṭhassa aṭṭhakathā apadānassa
aṭṭhakathā' ti ime terasa gandhe akāsi.

buddhadatto nāmācariyo vinayavinicchayo
uttaravinicchayo abhidhammāvatāro bud-

¹ U. tividhā°.

² M. omits.

³ M. °riyena' ti. On these six books, see Sāsana-vaṃsa-
dīpa, 1233, 1234.

dhavamsassa madhuratthavilāsinī nāma atṭhakathā'ti ime cattāro gandhā akāsi.¹

ānando nāmācariyo sattābhidhammagandhaatṭhakathāya mūlaṭīkaṃ nāma ṭīkaṃ akāsi.²

dhammapālācariyo nettīpakaraṇatṭhakathā itivuttakaatṭhakathā udānatṭhakathā cariyāpīṭakathā theragāthātṭhakathā vimānavātthussa vimalavilāsinī nāma atṭhakathā petavatthussa vimalavilāsinī nāma atṭhakathā visuddhimaggassa paramatthamañjūsā nāma ṭīkā dīghanikāyātṭhakathādinam catunnam atṭhakathānam līnatthapakāsini nāmā ṭīkā jātakatṭhakathāya līnatthapakāsini nāma ṭīkā nettīthakathāya ṭīkā buddhavamsatṭhakathāya paramatthadīpanī nāma ṭīkā abhidhammatṭhakathāya ṭīkāya līnatthavaṇṇanā nāma anuṭīkā'ti ime cuddasamatte gandhe akāsi.³

dve pubbācariyā niruttimañjūsā nāma cullaniruttīkaṃ ca mahāniruttisaṃkhepaṃ ca akāmsu.

mahāvajirabuddhi⁴ nāmācariyo vinayagaṇḍhi nāma pakaraṇam akāsi.⁵

vimalabuddhi nāmācariyo mukhamattadīpanī nāma nyāsapakaraṇam akāsi. (S.v.d. 1223-1236.)

cullavajiro nāmācariyo atthabyakkhyānam nāma pakaraṇam akāsi.

dīpaṃkaro nāmācariyo rūpasiddhipakaraṇam rūpasiddhiṭīkaṃ summapañcasuttaṃ⁶ ceti tivīdhapakaraṇam akāsi.

ānandācariyassa jeṭṭhasisso culladhammapālo nāmācariyo saccasaṃkhepaṃ nāma akāsi. (S.v.d. 1220.)

kassapo nāmācariyo mohavīchedanī⁷ vimat-

¹ S.v.d. 1195-1199.

² S.v.d. 1217.

³ S.v.d. 1191-1193, and 1231, 2.

⁴ M. °vacirabuddhikāyo.

⁵ S.v.d. 1200, 1201.

⁶ See below p. 70.

⁷ M. mohache°.

icchedanī buddhavamso anāgatavamso'ti
catubbidham pakaraṇam akāsi. (S.v.d. 1204, 1221.)

mahānāmo nāmācariyo saddhammapakāsani
nāma paṭisambhidāmaggassa aṭṭhakatham akāsi. (S.v.d.
1196.)

dīpavamso bodhivamso cullavamso mahā-
vamso paṭisambhidāmaggaṭṭhakathāya gaṇḍhi ceti
ime panca¹ gandhā ācariyehi² visum visum katā.

navo mahānāmo nāmācariyo mahāvamso sam cul-
lavamso nāma dve pakaraṇam akāsi. (S.v.d. 1266.)

upaseno nāmācariyo saddhammatṭhitikam
nāma mahānidhesassa aṭṭhakatham akāsi. (S.v.d. 1197.)

moggallāno nāmācariyo moggallānabyākara-
ṇam nāma byākaraṇam akāsi. (S.v.d. 1251.)

samgharakkhitto nāmācariyo subodhālamkā-
ram nāma pakaraṇam akāsi. (S.v.d. 1209, 1210, 1256.)

vuttodayakāro nāmācariyo vuttodayam nāma
pakaraṇam sambandhacintā³ nāma³ pakara-
ṇam³ khuddasikkhāya³ navatīkam³ akāsi.

dhammasirī nāmācariyo khuddasikkham
nāma pakaraṇam akāsi. (S.v.p. 1206.)

khuddasikkhāya purāṇatīkā mūlasikkhāṭīkā
ceti ime dve gandhā dveh'ācariyehi visum visum katā.

anuruddho nāmācariyo paramatthaviniccha-
yam nāmarūpaparicchedam abhidhamm-
atthasamgahapakaraṇam ceti tividham paka-
raṇam akāsi. (S.v.d. 1218.)

khero nāmācariyo khemam nāma pakaraṇam
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayaṭṭhakathāya sāratt-
hādīpanī nāma tīkam vinayasamgahapakaraṇam
vinayasamgahassa tīkam āguttaraṭṭhakathāya sāratt-
hamañjūsam nāma tīkam pañcakaṇṇ ceti ime
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayatthamañ-

¹ M. cha.

² M. mahā°.

³ M. omits.

jūsaṃ nāma kaṅkhāvitaraṇiyā tikaṃ akāsi. (S.v.d. 1212.)

navo moggallāno nāmācariyo abhidhānappadīpikaṃ nāma pakaraṇaṃ akāsi. (S.v.d. 1253.)

vācissaro nāmācariyo mahāsāmī (S.v.d. 1225, 1257) nāma subodhālaṃkāraṇassa tikaṃ vuttodayavivaraṇaṃ sumaṅgalapasādanī nāma khuddasikkhāya tikaṃ saṃbandhacintāya tikaṃ bālāvatāro moggallānabyākaraṇassa pañcikāya tikaṃ yogavinicchayo vinayavinicchayassa tikaṃ uttaravinicchayassa tikaṃ nāmarūpaparicchedassa tikaṃ saddatthassa padarūpavibhāvaṇaṃ khemapakaraṇassa tikaṃ sīmālaṃkāro (S.v.d. 1213) mūlasikkhāya tikaṃ rūpārūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-saṃgaho saccasaṃkhepassa tikaṃ ceti imā atthārassa gandhe akāsi.

sumaṅgalo nāmācariyo abhidhammāvatāragandhassa tikaṃ (S.v.d. 1227) abhidhammatthavikāsaṇī¹ abhidhammasaṃgahassa tikaṃ ca abhidhammatthavibhāvaṇī¹ duvidhaṃ pakaraṇaṃ akāsi.

dhammakitti nāmācariyo dantadhātupakaraṇaṃ. (S.v.d. 1237, 1261.)

medhaṃkaro nāmācariyo jinacaritaṃ nāma pakaraṇaṃ akāsi.

kaṅkhāvitaraṇiyā linatthapakāsinī nisandeho dhammanusāraṇī ñeyyāsandati ñeyyāsandatiyā tikaṃ sumahāvatāro lokapaññattipakaraṇaṃ tathāgatupattipakaraṇaṃ nalā-tadhātuvannaṇā sīhalavatthu dhammapadīpako paṭipattisaṃgaho vissuddhimaggagaṇḍhi abhidhammagagaṇḍhi nettipakaraṇagaṇḍhi visuddhimaggacullaṭīkā sotappamālinī² pasādanī okāsalokasūdanī subodhālaṃkāraṇassa navatīkā ceti ime vīsati gandhā

¹ M. omits.

² M. °ppahalini.

visatācariyehi visum visum katā. saddhammasirī
nāmācariyo saddatthabhedacintā nāma pakara-
ṇaṃ akāsi.

devo nāmācariyo sumanaḥkūṭavaṇṇanā nāma
pakaraṇaṃ akāsi. (S.v.d. 1263.)

cullabuddhaghoso nāmācariyo jātattagīnid-
ānaṃ sotattagīnidānaṃ nāma dve pakaraṇaṃ akāsi.

raṭṭhapālo nāmācariyo madhurasavāhinī¹
nāma pakaraṇaṃ akāsi.

subhūtaḥcandano nāmācariyo līngatthaviva-
raṇapakaraṇaṃ akāsi.

aggavaṃso nāmācariyo saddanītipakaraṇaṃ
nāma akāsi. (S.v.d. 1238.)

vimalabuddhi nāmācariyo nyāsapakaraṇassa ma-
hāṭikaṃ nāma akāsi.

guṇasāgaro² nāmācariyo mukhamattasāraṃ
taṭṭikaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

abhayo nāmācariyo saddatthabhedacintāya mahā-
ṭikaṃ akāsi.

ñānasāgaro nāmācariyo līngatthavivarāṇa-
pakāsaṇaṃ nāma pakaraṇaṃ iti akāsi.

aññatāro ācariyo gūḷhatthaṭikaṃ bālappabo-
dhanaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

aññatāro ācariyo saddatthabhedacintāya majjhim-
aṭikaṃ akāsi.

uttamo nāmācariyo bālāvatāraṭikaṃ līngat-
thavivarāṇaṭikaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

aññatāro ācariyo saddabhedacintāya navatikaṃ
akāsi.

eko amacco abhidhānappadīpikāya ṭikaṃ daṇḍīpa-
karaṇassa magadhabhūtaṃ ṭikaṃ kolad-
dhajanassa sakatabhāsāya ṭikaṃ ca tividhaṃ
pakaraṇaṃ akāsi.

dhammasenāpati nāmācariyo kārikaṃ etim-
āsamidīpikaṃ manohārāṇ ca tividhaṃ pakara-
ṇaṃ akāsi. (S.v.d. 1245.)

¹ M. °saṃgāhītikitti.

² M. sāgaro.

aññatāro ācariyo kārīkāya tīkaṃ akāsi.

aññatāro ācariyo etimāsamidīpīkāya tīkaṃ akāsi.

kyacvārañño saddabindu nāma pakaraṇaṃ paramatthabindupakaraṇaṃ akāsi.

saddhammaguru nāmācariyo saddavuttipakāsaṇaṃ nāma pakaraṇaṃ akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa tīkaṃ akāsi.

aññatāro ācariyo kaccāyanabhedaṇ ca kaccāyanasāraṃ kaccāyanasārassa tīkaṇ ca tividhaṃ pakaraṇaṃ akāsi.

navo medhaṃkaro nāmācariyo lokadīpakasāraṃ nāma pakaraṇaṃ akāsi.

aggapaṇḍito nāmācariyo lokupatti nāma pakaraṇaṃ akāsi.

cīvaro nāmācariyo jaṇghadāsassa¹ tīkaṃ akāsi.

mātikatthadīpanī sīmālaṃkāraṇaṃ tīkā vinayasamuṭṭhānadīpanī gandhasāro paṭṭhānagaṇaṇānayo abhidhammatthasaṃgahassa saṃkhepavaṇṇanā navatīkā kaccāyanassa suttaniddeso pāṭimokkhavisodhanī ceti atṭha gandhe saddhammajotipālācariyo akāsi.

navo² vimalabuddhi³ nāmācariyo abhidhammapaṇṇarasatṭhānaṃ pakaraṇaṃ akāsi.

vepullabuddhi⁴ nāmācariyo saddasāratthajālīniyā tīkā vuttodayatīkā paramatthamañjūsā nāma abhidhammasaṃgahatīkāya anuṭīkā dasagaṇḍhivaṇṇanā nāma magadhabhūtāvidaggaṃ vidadhimukkhamaṇḍanaṭīkā ceti ime cha gandhe akāsi.

aññatāro ācariyo pañcapakaraṇatīkāya navānuṭīkaṃ akāsi.

ariyavamsa nāmācariyo abhidhammasaṃgahatīkāya

¹ M. °sakass.

² M. omits.

³ M. vemala°.

⁴ M. navo vima°.

maṇisāramañjūsaṃ nāma navānuṭikaṃ dvārakathāya ṭikāya maṇidīpaṃ nāma navānuṭikaṃ gaṇḍābharāṇaṃ ca mahānissaraṇaṃ ca jātakavisodhanaṃ ca iti ime¹ pañca gandhe² akāsi.

peṭakopadesassa ṭikaṃ udumbarānāmācariyo akāsi.

taṃ pana pakudhanagaravāsī³ abhidhammasaṃgahassa ṭikā catubhānavārassa aṭṭhakathā mahāsārapakāsani mahādīpani sārattadīpani⁴ gatipakaraṇaṃ⁵ hatthasāro⁶ bhummasaṃgaho bhummaniddeso dasavatthu kāyaviraṭṭikā jotanaṃ nirutti vibhattikathā saddhammapālini⁷ pañcagativannaṇā bālacittapabodhani dhammacakkasuttassa navatṭhakathā daṇḍadhātupakaraṇassa⁸ ṭikā ceti ime visati gandhā nānācariyehi katā. aññāni pakaraṇāni atthi. katamāni. saddhammapālanam⁸ bālappabodhanapakaraṇassa ṭikā ca jinālaṃkārapakaraṇassa navatṭikā ca līngatthavinicchayo pāṭimokkhavivaraṇaṃ paramatthavivaraṇaṃ kathāvivaraṇaṃ samantapāsādikavivaraṇaṃ abhidhammatthasaṃgahavivaraṇaṃ saccasaṃkhepavivaraṇaṃ saddatthabhedacintāvivaraṇaṃ kaccāyanasāravivaraṇaṃ abhidhammatthasaṃgahassa ṭikāvivaraṇaṃ mahāvessantarajātakassa vivaraṇaṃ sakkābhimaṭṭam mahāvessantarajātakassa navatṭhakathā paṭhamasaṃbodhi lokanīti ca buddhaghosācariyanidānaṃ milindapaṇhāvaṇṇanā caturārakkhāya aṭṭhakathā saddavuttipakaraṇassa navatṭikaṃ ice evaṃ pañcaviṣati pamāṇāni laṅkāpādisu ṭhānesu paṇḍitehi katāni ahesuṃ. sambuddhe gāthā ca naradeva nāma gāthā ca

¹ M. omits.

² M. pakuvana°.

³ U. omits.

⁴ U. omits.

⁵ M. hatthasāgarā.

⁶ M. saddadhamma°.

⁷ U. omits.

⁸ M. °yanam.

yadā have cīvaratthi gāthā ca vīsati ovādagāthā
ca dānasatthari silasatthari sabbadānavan-
ṇanā anantabuddhavanṇanāgāthā ca atthāvi-
sati buddhayanānāgāthā ca atitānāgatapa-
cuppānabuddhavanṇanāgāthā ca asitima-
hāsāvakaavanṇanāgāthā ca navahāraguṇa-
vanṇā cā'ti ime buddhapaṇāmagāthāyo paṇḍitehi
laṅkāḍipādisu tṭhānesu katā ahesuṃ.

iti cullagandhavamse gandhakārakācariyadipako
nāma dutiyo paricchedo.

ācariyesu ca atthi jambudīpikācariyā atthi laṅkāḍipikā-
cariyā. katame jambudīpikācariyā katame laṅkāḍipikā-
cariyā.

mahākaccāyano jambudīpikācariyo so hi avanti-
ratṭhe ujjenīnagare candapaccotasa nāma
rañño purohito hutvā kāmānaṃ ādinavaṃ disvā gharavā-
saṃ pahāya satthu sāsane pabbajjitvā heṭṭhāvuttapakāre
gandhe akāsi.

mahāatthakathācariyo mahāpaccarikācariyo ca
mahākurundikācariyo aññatarācariyehi ime pañ-
cariyo laṅkāḍipikācariyo nāma tehi buddhaghosāca-
riyassa pure bhūtā cire kāle ahesuṃ.

mahābuddhaghosācariyo jambudīpiko so kira
magadharatṭhe saṃgāmarañño¹ purohitassa kesī²
nāma brahmaṇassa putto satthu sāsane pabbajjitvā laṅkā-
dīpaṃ gato heṭṭhāvuttappakāre gandhe akāsi.

buddhadattācariyo ānandācariyo dhamm-
apālācariyo dve pubbācariyā mahāvajirabuddh-
ācariyo cullavajirabuddhācariyo dīpaṃka-
rācariyo culladhammapālācariyo kassapā-
cariyo'ti ime dasācariyā jambudīpikā heṭṭhā vuttappa-
kāre gandhe akāsu.

mahānāmācariyo aññatarācariyo cullanā-
mācariyo upasenācariyo moggallānācariyo
saṃgharakkhitācariyo vācissarācariyo³ vu-

¹ M. sosaṅkamo.

² M. ghosī.

³ M. omits.

ttodayakācariyo¹ dhammapālācariyo aññatarā dvācariyā¹ anuruddhācariyo khemācariyo sārīputtācariyo buddhanāgācariyo cullamoggallānācariyo vācitassa¹ pācariyo¹ sumaṅgalācariyo buddhapiyācariyo dhammakitti-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo² cullabuddhaghosācariyo sārīputtācariyo² raṭṭhapālācariyo¹ti ime eka paṇṇāsācariyā² laṅkāḍipikācariyā nāma.

subhūtacandanācariyo³ aggavaṃsācariyo navo vajirabuddhācariyo vepullabuddhācariyo guṇasāgarācariyo abhayācariyo³ nānasāgarācariyo dhammapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturaṅgabalamaḥamacco dhammasenāpatācariyo aññatarā tayo ācariyā kyacvārañño ca saddhammaguruācariyo sārīputtācariyo dhammābhīnandācariyo aññataro ekācariyo medhamkarācariyo aggapaṇḍitācariyo vajirācariyo⁴ saddhammapālācariyo navo vimalabuddhācariyo iti ime tevisati⁵ ācariyā jambudīpikā hetthāvuttappakāre gandhe pukkāmasaṃkhāte arimaddanānagare akāmsu.

navo vimalabuddhācariyo jambudīpiko hetthāvuttappakāre gandhe paṇṇanagare⁶ akāmsu. aññatarācariyo ariyavaṃsācariyo¹ti ime dvācariyā jambudīpikā hetthāvuttappakāre gandhe avantipure akāmsu.

aññatarā visatācariyā jambudīpikā hetthāvuttappakāre gandhe kiṇṇicipuranagare akāmsu.

iti cullagandhavamse ācariyānaṃ saṃjātattthānadīpiko
nāma tatiyo paricchedo.

¹ U. omits.

² U. omits.

³ M. °candāca°.

⁴ M. cīvarā°.

⁵ U. omits.

⁶ M. paṃya.

gandho pana siyā āyācanena ācariyehi katā siyā anāyācanena ācariyehi katā.

katame gandhā¹ āyācanena katame² anāyācanena katā.

mahākaccāyanagandho mahā atthakathāgandho mahāpaccariyagandho mahākurundigandho mahāpaccariyagandhassa atthakathāgandho ime cha gandhe hi ācariyehi attano matiyā sāsana-vuddhyatthāya³ saddhammatthitīyā katā.

buddhaghosācariyagandhesu pana visuddhimaggo saṃghapālena nāma āyācitenā buddhaghosācariyeno kato.

diḡhanikāyassa atthakathāgandho dāṭṭhānāmena saṃghattherena āyācitenā buddhaghosācariyena kato. majjhimanikāyassa atthakathāgandho buddhamittānāmena therena āyācitenā buddhaghosācariyena kato.

saṃyuttanikāyassa atthakathāgandho jotipālena nāma therena āyācitenā buddhaghosācariyena kato.

aṅguttaranikāyassa atthakathāgandho bhaddantāmattherena saha ājīvakena āyācitenā buddhaghosācariyena kato.

samantapāsādikā nāma atthakathāgandho buddhasirīnāmena therena āyācitenā buddhaghosācariyena kato.

sattanaṃ abhidhammagandhānaṃ atthakathāgandho cullabuddhaghosonāma bhikkhunā āyācitenā buddhaghosācariyena kato.

dhammapadassa atthakathāgandho kumārakassapa nāmena therena āyācitenā buddhaghosācariyena kato.

jātakassa atthakathāgandho atthadassībuddhamittabuddhapiyasamkhātehi tīhi therehi āyācitenā buddhaghosācariyena kato.

khuddakapāṭhassa atthakathāgandho suttanipātassa atthakathāgandho attano matiyā buddhaghosācariyena katā.

¹ U. gandhe. ² U. adds gandhe. ³ M. °ne jahana°.

apadānassa aṭṭhakathāgandho pañcanikāyaviññūhi pañcahi therehi āyācitenā buddhaghosācariyena kato.

pāṭimokkhasa aṭṭhakathā kaṅkhāvitaranīgandho attano matiyā buddhaghosācariyena kato.

buddhaghosācariyagandhadīpanā niṭṭhitā.

buddhadattācariyagandhesu pana vinayavinicchaya-gandho attano sissena buddhasīhena¹ nāma therena āyācitenā buddhadattācariyena kato.

uttaravinicchayagandho saṅkhaṇḍapālenā nāma therena āyācitenā buddhadattācariyena kato.

abhidhammāvatāro nāma gandho attano sissena sumati nāmattherena āyācitenā buddhadattācariyena kato.

buddhavaṃsassa aṭṭhakathāgandho ten'eva buddhasīhā nāmattherena āyācitenā buddhadattācariyena kato.

jinālaṃkāragandho saṃghapālāttherena āyācitenā buddhadattācariyena kato.

buddhadattācariyagandhadīpanā niṭṭhitā.

abhidhammatthakathāya mūlatīkā nāma ṭīkāgandho buddhamitta nāmattherena āyācitenā ānandācariyena kato.

nettipakaraṇassa aṭṭhakathāgandho dhammarakkhiṭā nāmattherena āyācitenā dhammapālācariyena kato.

itivuttakāṭṭhakathāgandho udānāṭṭhakathāgandho cariyā-piṭakāṭṭhakathāgandho theragāthāṭṭhakathāgandho therīgāthāṭṭhakathāgandho vimānavatthupetavatthutthakathāgandho ime satta gandhā attano matiyā dhammapālācariyena katā.

visuddhimaggaṭīkāgandho dāṭṭhānāmena therena āyācitenā dhammapālācariyena kato.

dīghanikāyāṭṭhakathādinam catunnam aṭṭhakathānam ṭīkāgandho abhidhammatthakathāya anuṭīkāgandho jātakāṭṭhakathāya ṭīkāgandho niruttipakaraṇāṭṭhakathāya ṭīkāgandho buddhavaṃsaṭṭhakathāya ṭīkāgandho'ti ime pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadīpanā niṭṭhitā.

¹ U. Sumati.

niruttimañjūsā nāma cullatikāgandho mahāniruttisaṃkhepo nāma gandho ca attano matiyā pubbācariyehi visum visum katā.

pañcavinayapakaraṇassa vinayagaṇḍhi nāma gandho attano matiyā mahāvajirabuddhiācariyena katā.

nyāsaṣaṃkhāto mukhamattadīpanī nāma gandho attano matiyā vimalabuddhiācariyena-kato.

atthabyākkhyāno nāma gandho attano matiyā cullavimala buddhiācariyena kato.

rūpasiddhigandhassa tīkāgandho saṃpapañcasatti¹ ca attano matiyā dīpaṃkācariyena kato.

saccasaṃkhepo nāma gandho attano matiyā culladhammapālācariyena kato.

mohavicchedaṇigandho vimaticchedaṇigandho attano matiyā kassapācariyena kato.

paṭisaṃbhidāmaggaṭṭhakathāgandho mahānāmena upāsakena āyācitenā mahānāmācariyena kato.

dīpavaṃso thūpavaṃso bodhivaṃso cullavaṃso porāṇavaṃso mahāvaṃso cā'ti ime cha gandha attano matiyā mahācariyehi visum visum katā.

navo² vaṃso² gandho² attano matiyā² cullamahānāmācariyena² kato.

saddhammapajjotikā nāma mahāniddeṣaṣaṭṭhakathāgandho deva nāma therena āyācitenā upasenācariyena kato.

moggallānabyākaraṇagandho attano matiyā moggallānācariyena kato.

subodhālaṃkāro nāma gandho vuttodayo³ nāma³ gandho³ attano matiyā saṃgharakkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena kato⁴).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

porāṇakhuddasikkhāṭikā ca mūlasikkhāṭikā cā'ti ime

¹ U. sammapañca.—See p. 60.

³ M. omits.

² U. omits.

⁴ U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi visuṇṇa katā.

paramatthavinicchayaṃ nāma gandho saṃgharakkhitatttherena āyācitenā anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anuruddhācariyena kato.

abhidhammatthasaṃgahaṃ nāma gandho nambhānāmena¹ upāsakena āyācitenā anuruddhācariyena kato.

khemo nāma gandho attano matiyā khemācariyena kato.

sāratthadīpanī nāma vinayaṭṭhakathāya ṭikāgandho vinayasamgahagandho vinayasamgahaṣṣa ṭikāgandho aṅguttaraṭṭhakathāya navā ṭikāgandho'ti ime cattāro gandhā parakkama bāhuna mena laṅkā dīpissarena rañña āyācitenā sārīputtācariyena katā.

sakatasaddasatthassa pañcīkā nāma ṭikāgandho attano matiyā sārīputtācariyena kato.

kaṅkhāvitaraṇīyā vinayaṭṭhamañjūsā nāma ṭikāgandho sumedhānāma ttherena āyācitenā buddhanāgācariyena kato.

abhidhānappadīpīkā nāma gandho attano matiyā cullamoggallānācariyena² kato.

subodhālaṃkāraṣṣa mahāsimā nāma ṭikā vuttodayavivaraṇā cā'ti ime dve gandhā attano matiyā vācissarena katā.

khuddasikkhāya sumaṅgalapasādanī nāma navo ṭikāgandho sumañgaleṇa āyācitenā vācissarena kato.

sambandhacintāṭikā bālāvatāro moggallānabyākaraṇassa ṭikā cā'ti ime gandhā sumañgalabuddhamittamahākassa pasamkhātehi tīhi therehi ca dhammakittī nāma upāsakena vānīcābhātu upāsakena³ āyācitenā vā vācissarena katā.

nāmarūpaparicchedassa padarūpavibhāvanam khemapa-karaṇassa ṭikā sīmālaṃkāro mūlasikkhāya ṭikā rūpārūpavibhāgo paccayasamgaho cā'ti ime satta gandhā attano matiyā vācissarena katā.

saccasaṃkhepassa ṭikāgandho sārīputtanāmena therena āyācitenā vācissarena katā.

¹ M. nampa.

² U. mogga°.

³ U. omits.

abhidhammāvatarassa tīkā abhidhammatthasaṃgahassa tīkā cā'ti ime attano matiyā sumaṅgalācariyena kato.

sāratthasaṃgahanāmagandho attano matiyā buddhapiyena kato.

dantadhātuvannaṇā nāma pakaraṇaṃ laṅkādhīpissarassa raṇṇo senāpatiāyācitenā dhammakittināmācariyena katam.

jinacaritaṃ nāma pakaraṇaṃ attano matiyā medhamkāracariyena katam.

jinālaṃkāro jinālaṃkāraṇassa tīkā attano matiyā buddhara-kkhitācariyena katā.¹

anāgatavaṃsaṇassa aṭṭhakathā attano matiyā upatissācariyena katā.

kaṅkhāvitaraṇiṇi linatthapakāsini nāma tīkā nisandeho dhammānusāraṇi ñeyyāsandati ñeyyāsandatiyā tīkā sumahāvātāro lokapaṇṇātipakaraṇaṃ tathā gatuppattipakaraṇaṃ nalāṭadhātuvannaṇā sihalavatthu dhammadīpako 1atipattisaṃgaho visuddhimaggassa gaṇḍhi abhidhammagāṇḍhi nettipakaraṇassa gaṇḍhi visuddhimaggacullanavattīkā sotappamālini pasādaṇṇaṇi okāsaloko subodhālaṃkāraṇassa navattīkā ceti ime vīsati gaṇḍhā attano matiyā vīsattācariyehi viṣuṃ katā.

saddatthabhedacintā nāma pakaraṇaṃ attano matiyā dhammasirīnācariyena ² kato.

sumanakūṭavannaṇaṃ nāma pakaraṇaṃ rāhulanāmattherena āyācitenā vācissarena katam.

sotattagimālānidānaṃ nāma pakaraṇaṃ attano matiyā cullabuddhaghosācariyena katam.

madhurasavāhinī nāma pakaraṇaṃ attano matiyā raṭṭhapālācariyena katam.

līṅgatthavivaraṇaṃ nāma pakaraṇaṃ attano matiyā subhūta candaṇācariyena katam.

saddanītipakaraṇaṃ attano matiyā aggavaṃsācariyena katam.

nyāsapakaraṇassa mahāṭikā nāma tīkā attano matiyā vimalabuddhācariyena ³ katā.

¹ M. adds amatāre nāma.

² M. saddha°.

³ M. vacīra°.

mukhamattasāro attano matiyā guṇasāgarācariyena kato.
mukhamattasārassa ṭikā sutasampannakyačvānāmena
dhammarājino ¹ gurusaṃghattherena āyācitenā
guṇasāgarācariyena katā.

saddatthabhedacintāya mahāṭikā attano matiyā abhayā-
cariyena katā.

līngatthavivarāṇapakāsakam nāma pakaraṇam attano
matiyā nānasāgarācariyena katam.

gūḷhatthāṭikā bālappabodhanam ca iti duvidham pakara-
ṇam attano matiyā aññatarācariyena katam.

saddatthabhedacintāya majjhimaṭikā attano matiyā añ-
ñatarācariyena katā.

bālāvatārassa ṭikā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā ṭikā attano matiyā aññatarāca-
riyena katā.

abhidhānappadīpikāya ṭikā daṇḍipakaraṇassa magad-
habhūtā ṭikā cā'ti duvidhā ṭikāyo attano matiyā sihasū-
ranāmarāñño ekena amaccena katā.

koladdhajanassa ṭikā pāsādikena nāma therena
āyācitenā ca ten'eva amaccena ² katā.

kārikā nāma pakaraṇam ñānagam bhīranāmena
bhikkhunā āyācitenā dhammasenāpatācariyena katā.

etimāsamidīpanī nāma pakaraṇam manohārāñ ca attano
matiyā ten'eva dhammasenāpatācariyena katām.

kārikāya ṭikā attano matiyā aññatarācariyena katā.

etimāsamidīpikāya ṭikā attano matiyā aññatarācariyena
katā.

saddabindupakaraṇam ca paramatthabindupakaraṇam
ca attano matiyā kyacvā nāma raññā katā.³

saddavuttipakāsakam ⁴ nāma pakaraṇam aññatarena bhi-
kkhunā āyācitenā saddhammagurunā nāmācariyena katam.

saddavuttipakāsakassa ṭikā attano matiyā sārīputtācari-
yena katā.

¹ U. rājino.

² M. mahāma°.

³ M. dhammarājassa gurunā aññatarācariyena katam.

⁴ M. ° nam.

kaccāyanasāro ca kaccāyanabhedañ ca¹ kaccāyanasārassa
ṭikā cā'ti tividham² pakaraṇaṃ attano matiyā dhammā-
nandācariyena³ katam. (S.v.d. 1250.)

lokadipakasāraṃ nāma pakaraṇaṃ attano matiyā navena
medhamkarācariyena katam.

lokupattipakaraṇaṃ attano matiyā aggapaṇḍitācariyena
katam.

jaṅghadāsakassa magadhabhūtā ṭikā attano matiyā va-
jirācariyena⁴ katā.

mātikatṭhadipani abhidhammatthasaṃgahavaṇṇanā si-
mālaṃkarassa ṭikā gaṇḍhisāro paṭṭhānagaṇanānayo cā'ti
ime pañca pakaraṇāni attano matiyā saddhammajotipālā-
cariyena katā.

saṃkhepavaṇṇanā parakkamabāhunāmena jam-
budīpissarena rañña āyāciten'eva saddhammajotipālā-
cariyena katā.

kaccāyanassa suttaniddeso attano sissena dhamma-
cārittherena āyācitenā saddhammajotipālācariyena
kato.

vinayasamuṭṭhānadipani nāma pakaraṇaṃ attano gu-
runā saṃghattherena āyāciten'eva saddhammajoti-
pālācariyena katā.

satta pakaraṇāni pana tena pukkāmanagare⁵ katāni saṃ-
khepavaṇṇanā yeva laṅkādiṭṭhe katā.

abhidhammapaṇṇarasatṭhānavavaṇṇanaṃ nāma pakara-
ṇaṃ attano matiyā navena vimalabuddhācariyena katam.

saddasāratthajālīnī nāma pakaraṇaṃ attano matiyā
nāgītācariyena⁶ katā. (S.v.d. 1249.)

saddasāratthajālīniyā ṭikā panyanagare rañño gurunā
saṃgharājena āyācitenā ten'eva vimalabuddhācari-
yena katā.

vuttodayassa ṭikā abhidhammatthasaṃgahassa ṭikāya
paramatthamañjūsā nāma anuṭikā dasagaṇḍhivaṇṇanā
nāma pakaraṇaṃ magadhabhūtaṃ vidaggaṃ vidadhimuk-

¹ M. omits.

² M. dividham.

³ M. aññatrā°.

⁴ M. cīvarācīvarena.

⁵ M. mukkā°.

⁶ U. nāgitenā.

hamañḍanassa ¹ ṭikā cā'ti imāni pañca ² pakaraṇāni attano matiyā ten'eva navena vepullabuddhācariyena katā.³

pañcapakaraṇaṭikāya navānūṭikā attano matiyā añña-tarācariyena katā.

maṇisāramañjūsā nāma anūṭikā maṇidīpaṃ nāma dvāra-kathāya anūṭikā jātakavisodhanaṃ ca gaṇḍābharaṇaṃ ca attano matiyā ariyavaṃsācariyena katā.

peṭakopadesassa ṭikā attano matiyā udumbarānāmācariyena makuvānagare ⁴ katā.

catubhānavārassa aṭṭhakathā mahāsārapakāsini mahādīpani sārattadīpani gatipakaraṇaṃ hatthasāro bhumma-saṃgaho bhummaniddeso dasavatthu kāyaviratiṭṭhikā jotānā nirutti vibhattikathā saddhammapālīni pañcagatīvaṇṇanā bālacittapabodhanaṃ dhammacakkasuttassa navatṭhakathā dantadhātupakaraṇassa ṭikā ca saddhammopāyano bālapabodhanaṭikā ca jinaḷaṃkāraṇassa navatṭikā ca līngatthavivaraṇavinicchayo pāṭimokkhavivaraṇaṃ paramatthakathāvivaraṇaṃ samantapāsādikāvivaraṇaṃ catubhāgattṭhakatāvivaraṇaṃ abhidhammatthasaṃgahavivaraṇaṃ saccasaṃkhepavivaraṇaṃ saddatthabhedacintāvivaraṇaṃ saddavuttivivaraṇaṃ kaccāyanasāravivaraṇaṃ abhidhammasaṃgahassa ṭikāvivaraṇaṃ mahāveśāntarajātakassa vivaraṇaṃ sakkābhimaṭṭhaṃ mahāveśāntarajātakassa navatṭhakathā paṭhamasambodhi lokanīti buddhaghosācariyanidānaṃ milindapaṇḍitavāṇṇanā caturakkhāya aṭṭhakathā saddavuttipakaraṇassa navatṭikā cā'ti imāni cattālīsapakaraṇāni attano matiyā sāsaṇassa jūtiyā ca saddhammassa ṭhītiyā ca laṅkādīpādīsu viṣuṃ viṣuṃ ācariyehi katāni.

sambuddhe gāthā ⁵ ca -la- navahāraguṇavaṇṇanā cā'ti ime buddhapaṇāmādikā gāthāyo attano attano buddhaguṇapakāsaṇatthāya attano paresaṃ ca anantapaṇṇāpavattanaṭhāya ca paṇḍitehi laṅkādīpādīsu ṭhānesu viṣuṃ viṣuṃ katā.

iti cullagandhavamse gandhakāraḷācariyadīpako
nāma catuttho paricchedo.

¹ U. °maṇḍassa.

² M. cattāri.

³ M. vimala°.

⁴ M. pakuto°.

⁵ sambuddha.

nāmaṃ āropanaṃ poṭṭhaṃ phalaṃ gandhakārassa ca lekhaṃ lekhāpanaṃ c'eva vadāmi'haṃ tad anantaran'ti.

tattha caturāsītiddhammakkhandaḥasahassānaṃ¹ piṭakani-kāyaṅgavaggaṇipātādikaṃ nāmaṃ.

kena āropitaṃ kim atthaṃ āropitaṇ'ti.

tatrāyaṃ visajjanā. kena āropitaṇ'ti. pañcasatehi khīṇāsavehi mahākassapapamukhehi āropitaṃ. te hi sambuddhavaṇṇaṃ saṃgāyanti idaṃ piṭakaṃ ayaṃ nikāyo idaṃ aṅgaṃ vaggo ayaṃ nidāno'ti evaṃ ādikaṃ nāmaṃ kārapenti.²

kattha āropitaṇ'ti. rājagahe vebhārapabbatassa pāde dhammamandaḇape āropitaṃ.

kaḁā āropitaṇ'ti. bhagavato parinibbute paṭhamasaṃgāyanakāle āropitaṃ tike māse nikkhamaniye.

kim atthaṃ āropitaṇ'ti. dhammakkhandaṇaṃ anaṭṭhāya sattahitāya vohārasukhatthāya ca āropitaṃ.

saṃgītikāle pañcasatā khīṇāsavā tesam ca dhammakkhandaṇaṃ nāmaṃvaggaṇipātakā. imassa dhammakkhandaḥassa ayaṃ nāmo hotu imassa pakaraṇassa ayaṃ nāmo'ti abravuṃ sabbanāmādikaṃ kiccaṃ akāṃsu.³

dhammakkhandaṇanāmādiṇaṃ

niṭṭhitaṃ.

caturāsītiddhammakkhandaḥasahassāni kena poṭṭhake āropitāni kattha āropitāni kaḁā āropitāni kim atthaṃ āropitāni. ayaṃ pucchā. tatrāyaṃ visajjanā. kena āropitāni. khīṇāsavamaḥānāgehi āropitāni.

kattha āropitāni. laṅkādiṇe āropitāni. kaḁā āropitāni. saddhātissarājino puttassa vaṭṭagāmaṇirājassa kāle āropitāni.

¹ M. adds saḥassāni.

² M. karonti.

³ M. adds

te khīṇāsavā yadi nāmādikaṃ kiccaṃ akataṃ na supākataṃ tasmā vohārasukhatthāya nāmādikaṃ kiccaṃ anāgate dhapiṇakkhāya (?) nāmādikaṃ pavattitaṃ asaṃjānāmāno suṭṭhupakāṇo sabbaso cāveti.

kim attham āropitāni. dhammakkhandhānam avidhaṃ-
sanatthāya saddhammathitīyā sattahitāya aropitāni ¹.

tato paṭṭhāya te sabbe nikāyā honti poṭṭhake |
aṭṭhakathā ṭikā sabbe honti poṭṭhake ṭhitā |
tato paṭṭhāya te sabbe bhikkhū ādimahāgaṇā |
poṭṭhakesu ṭhite yeva sabbe passanti sabbadā |
poṭṭhake āropanadīpikā niṭṭhitā.

¹ M. adds

dharamāno bhagavā amhākaṃ sugato dharo |
nikāye pañca desesi yāva nibbānagamanā ||
sabbe pi te bhikkhū ādi manasā vacasā maro (?) |
sabbe vācuggatā honti mahāpaññāsatiro (?) ||
nibbute lokanāthamhi bhato (?) vassasataṃ bhava |
ariyā nariyā pi ca sabbe vācuggatā dhuvam ||
tato param aṭṭhārasaṃ dvisataṃ vassagaṇanam |
sabbe puthujjanā c'eva ariyā ca sabbe pi te |
manasā vacasā yeva vācuggatā sabbadā |
duṭṭhagāmanirañño ca kālo vācugгато dhuvam |
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) ||
tato paramhi rājā vaṃ tato cuto ca tusite |
uppajji devaloke so devehi parivārīto ||
saddhātisso'ti nāmena tassa kiṃ ninikohi to (?) |
takoladdharatṭho hoti buddhasāsanampālako ||
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |
nikāye pañcavidhe va yāvā rañño mananā ||
tato cuto sa rājā ca tusite uppajjati |
devaloke ṭhito santo tadā vācuggatā tato ||
tassa puttā pi ahesum anekā'va rajjam gatā |
anukkamena cutā te devalokamhi satā dhuvam ||
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?)—
nikāye pañcavidhe va dhāraṇā va satimatā (?) |
tato param poṭṭhakesu nikāyā pañca pi ṭhitā |
tadā aṭṭhakathā ṭikā sabbe gandhā poṭṭhake gatā ||
sabbe poṭṭhesu ye gandhā pāli-aṭṭhakathāṭikā |
saṃṭhitā saṃṭhitā honti sabbe pi no nassanti te ||
tadā te poṭṭhake yeva nikāyā pi ṭhitākhilā |

yo koci paṇḍito viro atthakathādikam gandham karoti kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamo caturāsīticetiyasahassakaraṇasadiso caturāsītibuddharūpakaraṇasadiso caturāsītibodhirukkhasahassaropanasadiso caturāsītivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjūsam karoti vā kārāpeti vā (so ca buddhavacanam karoti vā kārāpeti vā) ¹ yo ca buddhavacanam poṭṭhake lekham karoti vā kārāpeti vā yo ca poṭṭhakam vā poṭṭhakamūlam vā deti vā dāpeti vā yo ca telam vā cuṇṇam vā dhañṇam vā (poṭṭhakapuñchanatthāya yaṃ kiñci navattam (?) poṭṭhakachidde aniṭṭhāya (?) yaṃ kiñci suttam vā) ¹ kaṭṭhaphalakadvayam poṭṭhakam vūhanatthāya yaṃ kiñci vattam vā poṭṭhakabandhanatthāya yaṃ kiñci yottam (vā poṭṭhakalāpapūtanatthāya yaṃ kiñci tavikam (?) ¹) deti vā dāpeti vā yo ca haritālena vā manosilāya vā suvaṇṇena vā rajatena vā poṭṭhakamaṇḍanam vā kaṭṭhaphalakamaṇḍanam vā karoti vā kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamso caturāsīticetiyasahassakaraṇasadiso caturāsītivihārasahassakaraṇasadiso bhava nivattamāno so silaguṇam upagato mahātejo sadā hoti sihanādo visārado.

āyuvanṇabalupeto dhammakāmo bhava sadā |
devamanussalokesu mahesakkho anāmaya ||

tadā atthakathādīni bhavantīti vadanti ca ||
parihāro paṇḍitehi vattabo'va
laṅkāḍipissarañño'va saddhātissassa rājino ||
vuttalaṅkāḍipissa issaro dhammiko dharo |
tadā khīṇāsavassa rājino putta laṅkāḍipissa issaro
dhammiko dharo ||
tadā khīṇāsavā sabbe olokenti anāgatā khīṇāsavā
passanti te duvañṇe va puthujjano (?)
sabbe pi te bhikkhu ādi bahutarā puthujjanā |
na sikkhisanti te pañca nikāye vācuggatam iti ||
poṭṭhakesu sabbe pañca ārodhapanti khīṇāsavā |
saddhammacīvaraṭṭhāya (?) janānam puñnatthāya ca ||

¹ U. omits.

bhava nivattamāno so paññavā susamāhito |
 adhipaccaparivāro sabbasukhādhigacchati ||
 saddho vihāri hadayaññū¹ sa vihagato bhava |
 aṅgapaccaṅgasampanno ārohoparināhavā ||
 sabbasattappiyo loke sabbattha pūjito bhava |
 devamanussasamcaro mittasahāyapālito ||
 devamanussasampatti anubhoti punappunam |
 arahattaphalam patto nibbānam pāpuṇissati ||
 patisambhidā catasso abhiññā chabbidhe vare |
 vimokkhe atthake seṭṭhe gamissati anāgate ||
 tasmā hi paṇḍito poso sampassam hitam attano |
 kāreyya sāmam gandhe ca aññe hi pa kārāpaye ||
 poṭṭhake ca gandhe pāliatthakathādike |
 dhammamañjūsā gandhe ca lekham kare kārāpaye ||
 poṭṭhakam poṭṭhakamūlam ca telam cunṇathusam pi
 ca |
 pilotikādikam suttaṃ kaṭṭhaphaladvayam pi² ca ||
 dhammapūtanatthāya³ ca yaṃ kiñci mahagghavattaṃ |
 dhammabandhanayottaṃ ca yaṃ kiñci ṭhapitaṃ pi⁴ ||
 dadeyya dhammavettaṃ pi vippasannena cetasā |
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti ||
 gandhakaralekhe lekhāpanānisamsadipana
 niṭṭhitā.

iti cullagandhavamse pakiṇṇakadīpako nāma pañcama
 paricceedo.
 so⁵ haṃsārattajāto nandapañño'ti visuto |
 saddhāsīlavirupeto dhammasāragavesano⁶ ||
 so yaṃ.⁷

¹ M. hadaññū.—U. °hato. ² M. °ṭṭhayamhi.

³ M. °madana°. ⁴ M. ca. ⁵ U. omits. ⁶ M. °rasa°.

⁷ U. aham.—M. adds

bhogam tvāvidham

jinanuvayaṃ pūram sabbadhammaṃ vicinanto

visati missam gato ||

sabbadhammavissajjanto kikāraṇ'eva bhikkhuno |

chavassāham gāmaṃ bhitvā kāmānaṃ abhimaddanaṃ ||

santisabhāvaṃ nibbānaṃ gavesanto punappunaṃ |
 vasanto ¹ taṃ manorommaṃ ² piṭakattayasamgahaṃ |
 gandhavaṃsaṃ imaṃ khuddaṃ nissāya ³ jaṅghadāsa-
 kaṇ'ti ||

iti pāmojjatthāyārañṇavāsinaṃ nandapañṇācariyena
 kato cullagandhavaṃso
 niṭṭhito.

¹ U. adds arañṇavihāre.—M. gavesanto.

² M. vanārammaṃ.

³ M. abhiya saṅghe.

Index to the Verses in the Divyāvadāna

BY

DR. H. WENZEL.

- akarūṇahrdayena, 416, 1.
athāsti kaṇṇit, 626, 26.
atyāyatam, 458, 27.
atyuddhrtam iva, 425, 25.
atha tasya pitā, 589, 12.
atha vaiṣye, 636, 23.
athāvocaj, 668, 25 (app.).
atho viṣeṣaḥ, 626, 11.
adyaiva duḥkhāni, 600, 7.
adyaiva mā bandhu°, 600, 16.
adhyāpākā, 622, 27.
anartharāga°, 594, 1.
anavatapta°, 399, 14.
anīyatām, 411, 22.
anugrahārtham tava, 386, 13.
anuuddhato vigata°, 269, 1.
anurādhāyām, 648, 5.
anuvicintayatā, 412, 15.
anṛddhir damayaty, 559, 12.
anena dānena, 227 f.
anyac cāham, 624, 8.
anyam jugupsāmy, 605, 11.
anye toyadhārā, 45, 29.
apalāya maurya°, 425, 23.
api divyashu, 224, 14. =
Dhmpd. 187; Udānav. ii.
18.
api paṇyema, 392, 19.
apyanyat te, 628, 24.
apyeva pi syād, 71, 20.
apyevātikramed, 96, 5. 125,
4. 265, 13.
apramādena sampādya, 387,
26. 426, 3 (apramādyena).
aprārthanīyam, 623, 2.
abhikāmām, 407, 18.
abhiḥjiti, 648, 13.
amaṅgale sākalike, 517, 1.
12. 24. 518, 28.
amātyam buddhi°, 63, 35.
amātyasya ca, 563, 1.
ayam atra dosho, 626, 28.
ayam muktena, 450, 18. 456,
7.
ardhena gātreṇa, 378, 23.
alamkṛtaḥ cāpi, 339, 26 =
Dhmpd. 142; Udānav.
xxxiii. 1.
avanamya tataḥ, 555, 10.
avavāḍakānām, 385, 15.
aḥoko nāma, 414, 28.
aḥrūṇi varshaṇam, 652, 22.
aḥrūṇy avocad, 628, 27.
aḥleshāyām, 647, 21.

aṇvinyām, 648, 24.
 ashtādaṇi, 665, 9 (app.).
 asamikshyaitat, 625, 10.
 aṣṭadhāraṇam, 561, 16.
 asau dvādaṇavarshāṇi, 624, 24.
 astamgate mayi, 368, 29.
 asmāsu te kartum, 602, 20.
 asmin pradeṇe, 392, 12.
 asyām eva purāpurandara°,
 598, 15.
 ahaṃ tu buddho, 520, 1.
 ahaṃ tu bhāgyarahitaḥ, 179,
 4.
 ahaṃ mahakāruṇikasya, 379,
 12.
 ahipativadanād, 595, 1.
 aho kāruṇikaḥ, 377, 19.
 aho guṇamayam, 135, 12.
 462, 22 (var.).
 aho nāthasya, 142, 16.
 aho bhāvaviṇuddhānām, 362,
 8.
 ājñā tadā, 402, 10.
 ājñāpya vyavadhūta°, 431, 13.
 ājñāpradīpena, 396, 9.
 ātmāputram guhaṃ, 388, 6.
 ātmāyattasya, 426, 18.
 āpanno hi param, 142, 18.
 āpāyiko, 165, 19.
 āyantu sattvāḥ, 562, 1.
 āyasau puruṣaḥ, 450, 21.
 456, 11 (var.).
 ārabadhvaṃ nishkrāmata, 68,
 19. 138, 26. 162, 21. 266,
 10. 300, 21. 367, 17. 547,
 21. 569, 1. v. Feer, Mus.
 Guim. II. 184.

Cf. yo hy asmin dharmavi-
 naye.
 ārdraṇam, 647, 15.
 āryamauryaṇi, 381, 26.
 ālamkṛtaṇcāpi, 339, 26. =
 Dhmp. 142 ; Udānav. 33, 1.
 Cf. na nagnacaryā.
 āvasishtaṇ, 637, 3.
 āvāhakāle, 383, 14.
 āṇyā gṛham, 593, 3.
 āṇpāṇaṇatākṛṣṭo, 589, 17.
 ikshukshodavad, 383, 29.
 icchāmi gantum, 602, 7.
 iti karmāṇi, 623, 22.
 iti nīṣaraṇam, 624, 27.
 itihāso, 636, 25.
 ity ete patākā, 624, 18.
 idaṃ ca te, 520, 20.
 idaṃ apaṇcimakaṃ, 209, 1.
 idaṃ ālambanaṃ, 377, 23.
 idaṃ kshīram, 626, 15.
 idaṃ puram, 408, 19.
 idaṃ pradhānaṃ, 431, 24.
 idaṃ hi prathamam, 389, 19.
 idaṃ hyavocad, 455, 14.
 imāṃ vipattim, 411, 18.
 imāṃ samudrottama°, 433, 4.
 imāṇi duḥkhāṇkuṇa°, 600, 10.
 imāṇi yāny, 561, 10.
 imāṃ avasthāṃ, 154, 11.
 iha munivṛṣhabhena, 393, 11.
 ugraṃ tejasvinaṃ, 637, 7.
 uttarāyāmtu, 647, 25.
 uttarāyāṃ nivishte, 648, 20.
 uttare sararājasya, 402, 24.
 uttīrṇo bhagavā°, 56, 10.

utpāte (°tye ?) vā na, 411, 26.

utpātya netre, 417, 6.

utsrjya dāridram, 386, 20.

utsrjya dāridryam, 363, 11.

udito jñansūryaṣṣa, 378, 5.

uddhṛtaṃ māṃsacakshur, 412, 21.

udbhrānto smi, 423, 24.

udrakārāḍakā, 392, 3.

unmattakas tvam, 522, 1.

upāyapāṣair, 181, 3.

urvidharākāra°, 595, 25.

ūcivān atha, 669, 4 (app.).

ṛddhim samutpādya, 378, 17.

ṛddhimatām agro, 395, 19.

ṛddhyā khalu, 426, 21.

ekacchatrasamucchrayām, 432, 6.

ekaṃ tvam arhasi, 423, 26.

ekasya bhāṣhyamānasya, 166, 8.

ekikṛtaṃ samuccitya, 459, 9.

eko hy ayam, 562, 6.

etac ca drshtveha, 562, 9.

etac charaṇaṃ, 164, 15 = Dhmpd. 192; Udānav. xxvii. 32.

etat sarām iheshyate, 384, 22.

etad bhāsuraviḥṇa°, 607, 17.

etad vrataṃ, 624, 25.

ete dāḍimāpushpa°, 597, 13.

ete payodā, 321, 23.

ete parvataḥrṅga°, 598, 27.

evam hy acintiyā, 79, 21. 469, 5.

evam etad, 652, 9.

esha vrajāmi, 423, 5.

eshāṃ hi dakṣiṇā, 468, 27.

eshā hi nirmalā, 412, 3.

ehi tvam bhoḥ, 651, 27.

ehīti cōktā, 342, 1.

ehy ehi yadi, 180, 8.

airāvaṇasyā°, 74, 6.

aiṣvaryād yady ahaṃ, 412, 25.

kaccic chikhaṇḍī, 563, 14.

kati varshasahasrāṇi, 607, 11.

kathaṃ ṣvapākajātiyo, 625, 11.

kathaṃ sa buddhimān, 125, 24.

kathaṃ hi dhanye, 417, 1.

kathaṃ ca teshāṃ, 422, 26.

kathaya kathaya, 415, 25.

kanakācalasannibhā°, 364, 23.

karaṇīyaṇi puṇyāni, 84, 15.

karomi caisha, 380, 5.

kartukāmo bhaviṣyat, 359, 2.

kartuṃ vighnamato, 384, 16.

karmaṇa parikṛṣṭo, 607, 8.

karmāṇi nirmucya, 588, 7.

karmāṇy evāva°, 588, 3.

karmātmakaṃ lokaṃ, 413, 15.

kashte smin vijane, 420, 10.

kas tasya sādhu, 395, 1.

kākavāṇi, 636, 28.

kāyaṃ yas tu parikṣhate, 384, 18.

kāyenāham anena, 384, 2.

kārmukaṃ maṇḍalaṃ, 450, 28. 456, 17.

kālīkabhujage°, 392, 16.
 kim karma bhramatā, 604, 29.
 kim kāraṇam, 321, 19.
 kim kuryād udapānena, 56, 12.
 kim tad bhaved duḥkham, 607, 3.
 kimtu tvam durmanā, 559, 26. 28 (var.).
 kim te kāruṇikasya, 383, 25.
 kim dīptaraçmir, 601, 6.
 kim duḥkham, 295, 22.
 kim na paçyati, 605, 22.
 kim nāgo si, 604, 18.
 kim bho mahārṇava°, 457, 15.
 kuṭāgāre çayitvā, 559, 12.
 kuṭumbam bhidyate, 27, 24.
 kutas tvam āgacchasi, 165, 1.
 kṛtamātre, 404, 6.
 kṛttikāsu, 647, 9.
 kṛtvā caturṇām, 624, 20.
 kṛtvā niveçam sa, 653, 26.
 kecin namasyanti, 41, 19.
 kenoddhṛtāni, 416, 25.
 koṣṭāgārāni, 559, 20.
 kvacidamaravilāsini°, 599, 21.
 kvacid ugratara°, 597, 23.
 kva tad vadana°, 377, 21.
 kva yāsyasi, 566, 24.
 kshatriyā reṇukā, 637, 8.
 kshareṇa jihvām atha, 417, 10.
 khagapatisavilāsa°, 595, 12.
 khagastham māṇavam, 252, 52.

gatvā tam nagaratrayam, 602, 23.
 gatvāpi kecit, 596, 2.
 gandhamādana°, 399, 21.
 gāndhāpaṇam, 590, 25.
 gāndhikāpaṇīkah, 590, 17.
 gām bhittvā, 46, 1.
 gītam kunālena, 414, 7.
 gurudārā, na, 624, 15.
 gogardabhor, 382, 19.
 gaur bhutvā, 359, 14.
 cakshuḥ kumāra, 406, 28.
 cakshurādini, 413, 29.
 caṇḍālāḥ saha, 623, 5.
 caturdiçam avalokya, 389, 21.
 candrasya khe, 457, 11.
 capalānila°, 597, 27.
 caranatalaparāhatā, 393, 3.
 carataḥ piṇḍapātram, 83, 9.
 cittavaçena hi, 383, 18.
 citṛāyām ca, 648, 1.
 ciram sukham, 412, 29.
 cirājinambaradhara, 455, 3.
 chandābharaṇāny açvam, 391, 24.
 jagati daityanarāmara°, 53, 3. 555, 7.
 jātim bhavān paçyati, 383, 10.
 jugupsitaḥ, 623, 3.
 jyeshṭhāyām, 648, 7.
 jvalanti sahitāṅgārāḥ, 27, 22.
 tam vai devā, 613, 8.
 tataḥ kunālasya, 415, 10.
 tato nṛpas tasya, 408, 1.

- tato munis tasya, 366, 19.
tato muhūrtaṃ nr̥pa, 415, 17.
tatkālaṃ, 368, 14. 569, 23 (var.). Cf. nānāvidho.
tatkālaṃ āsaṃ, 401, 11.
tat tathā bhujyatām, 432, 1.
tat tena satyena, 417, 26 (only half).
tat savitur, 651, 18.
tat sāmpratam brūhi, 379, 5.
tathāgatam vapur, 361, 11.
tathāham tvām, 363, 3.
tathyaṃ cikhāṇḍi, 563, 19.
tadanudyam, 360, 21.
tad anenāsmi, 414, 13.
tan mām anartham, 592, 20.
tam akathayaḍ, 512, 20.
tam udgataṃ vyomni, 378, 26.
tayāpi tasmin, 591, 1.
tavānubhāvāt, 52, 28. 554, 28 (var.).
tasmād ato me, 603, 10.
tasmād vilaṅghyāmi, 593, 8.
tasmān narendra, 379, 26.
tasya jyeshṭhā, 626, 7.
tasya nihsaraṇam, 624, 22.
tasya rājñas tv, 415, 2.
tasyānanyathavādino, 383, 27.
tasyāmishāharaṇa°, 479, 5.
tābhyas saptabhyah, 381, 19.
tāvad avabhāsate, 163, 5.
tāvad avabhāshitam āsa, 163, 7.
tāsāṃ vilāsair, 601, 17.
timīṅgalakshobha°, 589, 14.
timiranikaralekhyā, 601, 10.
tishṭhantampūjayed, 79, 19. 469, 3.
tīrtvā tam, 595, 13.
tīrthyā yadā, 401, 17.
tuṅgatarāṅgasamudgata°, 595, 5.
tubhyam atulyam ca, 203, 16.
tushitā nāma te, 83, 12.
tr̥shṇānilaiḥ, 586, 20.
tejasvī cātha, 647, 19.
tena tām rajanīm, 377, 25.
teshām tu vastra°, 422, 22.
teshām sarvajña nātho, 179, 2.
teshām acintiyānām, 79, 23. 469, 7.
teshām muninām, 606, 28.
te sāram apaçyantaḥ, 384, 6.
tair eva naika°, 596, 21.
tais tādṛçair, 622, 29.
tyajed ekam, 448, 25. 565, 8 (Böhrtlingk, Sprüche, 2627).
tyāgaçūro narendro, 432, 18.
tvam çāstrīkalpo, 387, 20.
tvagmāmsāsthi°, 384, 20.
tvadāçrayāc cāptam, 52, 30. 555, 3 (var.).
tvaddarçanān me, 387, 12.
tvam iha vidhihita°, 512, 24.
tvayā kāntyā, 458, 25.
tvayā punar aham, 359, 15.
daṃshṭrākarāle, 595, 28.
dattvā saṃghasya, 665, f. (app.).
dadhigṛtanavanita°, 384, 8.
dantā yasya, 410, 21.
daçeme varshadaçāḥ, 560, 11.

dākshinyād anṛtam, 431, 3.
 dānaṃ manāpam, 388, 21.
 dānenāham anena, 433, 9.
 dānodakamahattirthe, 608, 26.
 dāntena dāntaḥ, 379, 15.
 dine dvitiye, 591, 5.
 divyaṃ cāśya, 84, 4.
 divyaṃ prāpya, 603, 5.
 divyāṅganāgīta°, 606, 8.
 dinā durdinacārīnaṣca, 40, 4.
 duḥkhaṃ duḥkhasamutpanna,
 164, 13 = Dhmpd. 191 ;
 Udānav. xxvii. 31.
 duḥkhārttam, 424, 8.
 duḥkhe mahaty, 600, 24.
 durgatibhyaḥ, 580, 23.
 durlabhaṃ prāpya, 377, 6.
 duhitā cakrakalpasya, 446, 21.
 dūraṃ hi karshate, 566, 6.
 dūshyair enam, 562, 3.
 dṛḍhenāddhy ātmanā, 448, 27.
 dṛṣṭas tvayā jvalita°, 392, 26.
 dṛṣṭas tvayā lakṣhaṇa°, 390,
 11.
 dṛṣṭā sā paripūrṇa°, 455, 9.
 dṛṣṭo na yair vā, 363, 15.
 dṛṣṭo mayā vipra, 516, 24.
 dṛṣṭo mayā sa, 533, 2.
 dṛṣṭvā ca tām, 445, 4.
 dṛṣṭvā tavedaṃ, 407, 9.
 dṛṣṭvānvahaṃ, 398, 6.
 dṛṣṭvā mahākāruṇikaṃ, 366,
 12.
 dṛṣṭvā lokam imaṃ, 586, 24.
 dṛṣṭvā harita°, 404, 8.
 deva naiva hi, 424, 6.
 devāpi santiha, 560, 17.
 devālayaṃ, 606, 11.

daivāt kathamecit, 592, 10.
 dhanishtāyām, 648, 16.
 dhanyāni tasya, 408, 9.
 dhanyās te kṛtapuṇyāṣca, 389,
 25.
 dhanyās te purushā, 166, 24.
 dharani(tala)nimagṇam, 594,
 6.
 dbarmapradipo, 397, 3.
 dhātribhiḥ sa, 589, 10.
 dhig astu tām, 361, 24.
 dhyānastimitagambhīre, 608,
 28.
 na esha bhartā, 518, 16.
 na kārshāpaṇavarshena, 224,
 12 = Dhmpd. 186; Udānav.
 ii. 17.
 na keṣena, 626, 18.
 na khalu na viditaṃ, 362, 23.
 na khalv esha, 414, 11.
 na carasi, 512, 16.
 na tasya kathayec, 288, 5.
 na nagnacaryā, 339, 23 =
 Dhmpd. 141; Udānav. xxxiii.
 2.
 Cf. alamkṛtaḥ.
 na naçyate pūrvakṛtaṃ, 298,
 13.
 na prapaçyanti karmāṇi, 54,
 9. 131, 13. 141, 14. 191, 19.
 282, 17. 311, 22. 504, 23.
 582, 4. 584, 20.
 na praṇāmas tvayā, 360, 25.
 na prokṣhaṇair, 624, 5.
 na bhāryā, 636, 20.
 na bhaishajāni, 560, 15.

- na me dṛṣṭam, 421, 22.
 na me spṛṣṭaḥ, 421, 24.
 na yāvad evaṃ mama, 592, 12.
 na rājan kṛpaṇo, 560, 2.
 na vapuṣhmattayā, 44, 22.
 na çariravināçaṃ, 377, 4.
 na çastravajrāgnivishāni, 416, 20.
 na samyayena tapasā, 560, 24.
 na svarena, 626, 21.
 na hanyād, 624, 17.
 na hi cāmikāraṃ, 622, 20.
 na hi brāhmaṇa, 623, 16.
 na hy asau, 637, 5. 10 (var.).
 na hy etac charanam, 164, 9 =
 Dhmpd. 189; Udanav. xxvii. 29.
 nākāsmallavaṇa°, 69, 21. 73, 7. 140, 1. 267, 1.
 Cf. nāvāvidho.
 nānādushkarakārikā, 605, 3.
 nānāvidho raṅgasahasracitvo, 69, 10. 72, 19. 139, 20. 266, 18 (cf. vigatoddhavā; tat-kālam; nākasmāl).
 nāsau bhartā, 517, 22. 518, 5.
 nāham unmattako, 522, 4.
 nāham narendro, 537, 4.
 nāham nāgo, 604, 24.
 nāham punaḥ, 430, 7.
 nityaṃ çaityaḡaṇo, 508, 23.
 nityaṃ pāpajane, 508, 25.
 nitye viyoge, 600, 27.
 nimnā connamate, 365, 24.
 niyojanīyāḥ, 603, 1.
 niratyayātyantika, 606, 25.
 nirānandā, 421, 28.
 nirāçravam yasya, 425, 18.
 nirguṇasya, 560, 9.
 nirvāntāmala°, 588, 21.
 nilinapadmā°, 599, 9.
 nivishṭe tūttarāyām, 648, 12.
 nīcaic coccaic ca, 636, 22.
 nilāñjanācala°, 454, 12.
 nilāmbujam, 520, 4.
 nilotpalaṛ asti, 180, 5.
 nṛpātmakasya, 408, 14.
 netrāni kāntāni, 413, 8.
 nctrānurāgeṇa, 406, 16.
 netre kunālapratime, 415, 21.
 naitad bhokṭavyam, 44, 12.
 naivāntarikshe, 532, 27. 561, 1. 3 (var.).
 naivāsikā, 390, 4.
 norasā pi, 626, 19.
 paṇḍitāç ca, 637, 11.
 pakshivirāñita°, 598, 3.
 parāṇugrahakālo me, 378, 7.
 parityakto haṃ, 412, 23.
 paropakāraika°, 586, 17.
 paro pi yaḥ, 589, 25.
 paryaṇko vaçayitrā, 559, 14.
 parvatāç ca, 628, 26.
 parvato spi suvarṇasya, 224, 16.
 paçya kshetrasya, 388, 29.
 pāpam na kuryān, 489, 2. 494, 27.
 pāpecchatā, 629, 17.
 piṅgalaç ca, 61, 3.
 pitā ca mātā ca, 652, 25.
 pitā vā yadi, 665, 2.
 puṇyasambhāra°, 590, 6.
 putra auharikatvena, 590, 2.
 putrād vepiṇīyām (?), 560, 13.

punarvasau, 647, 16.
 purākṛtaṃ na paçyati, 481, 16.
 purāṇi rāṣṭrāṇi, 648, 27.
 purā hi tvāṃ, 561, 18.
 pure nivishṭe, 648, 22.
 pure proṣṭāpadādhyakshe, 648, 19.
 pure çatabhishāyukte, 648, 17.
 pūrvakena nivāsenā, 654, 23.
 pūrvaphālgunīyāṃ, 647, 24.
 pūrvāśhādhanivishṭe, 648, 10.
 prakṣhālaye, 609, 2.
 prakṣhubdhaçirshoraga°, 594, 27.
 praṇidhiṃ yatra, 252, 21.
 prabhañjanoddhūta°, 591, 11.
 pravañibhūtaṃ, 346, 13.
 pravishṭamātrasya tato, 604, 4.
 „ tu 603, 25.
 „ punas, 604, 8.
 praçamadamaratā, 399, 7.
 prītiḥ parā, 405, 22.
 phalaṃ hi maitryā, 417, 18.
 phalitāmala°, 598, 10.
 balacakraṇartivājyaṃ, 389, 2.
 bahavaḥ çaranam yānti, 164, 7 = Dhmpd. 188 ; Udānav. xxvii. 23.
 bālabbhāvād ahaṃ, 388, 26.
 bimbisāra°, 398, 21.
 bodhiṃ ca, 398, 23.
 brahmaṇa pūjyate, 359, 1.
 brahmāṇam çaranam, 358, 12.

brāhmanā brāhmaṇaiḥ, 623, 6.
 brāhmaṇā yonito, 623, 17.
 brāhmaṇī, 636, 19.
 brāhmaṇe vā, 636, 14.
 brāhmaṇai, 624, 7.
 brāhmaṇo pi, 623, 19.
 bhagavan prasṭuṃ icchāmi yat, 669, 9 (app.).
 jinapriyasya, 670, 3 (app.).
 bhagavān, 651, 26.
 bhagīnī bhavati, 636, 17.
 bhadre maivaṃ vocas, 165, 21.
 bharanyam, 648, 25.
 bhavanād iva, 384, 4.
 bhaviṣhyasi tvam, 252, 12.
 bhāryām sadṛçikām, 559, 16.
 bhuktvā grāmasahasrāṇi, 559, 4.
 bhuktvānnaṃ, 420, 12.
 bhuktvā çatapale, 559, 6.
 bhujageçvarau, 395, 15.
 bhūteshu saṃsarga°, 425, 8.
 bhūyaḥ kalpasahasra°, 588, 25.
 bhūratnena hi, 549, 19.
 bhr̥tyaiḥ sa bhūmi°, 432, 20.
 bhaikṣhānnabhojanam, 425, 16.
 bhoḥ kṛṣṇasarpa, 454, 17.
 bhoḥ kṛkilotama, 454, 23.
 bhoḥ pūrṇacandra, 453, 29.
 bhramaracamara°, 589, 2.
 bhrasṭaḥ svāgataçabdo, 178, 28.
 bhrātā jyesṭhena, 426, 9.

maghāyām ca, 647, 22.
 maṅgalyanāmāntara°, 454, 29.
 mattaṭṭikhaṇḍika°, 598, 5.
 mattālikolahala°, 606, 16.
 manasā saṃpradbhāvāmi, 452,
 12. 26.
 manipushpaç ca, 637, 2.
 manushyatulyam, 379, 1.
 mano bhirāmā ca, 452, 14.
 28.
 manoharām na, 452, 10. 24.
 mantrair hi yadi, 653, 5.
 manye vajramayam, 386, 3.
 mama bhavatu maraṇam,
 407, 20.
 mamāpi hṛdayād ghorā, 378, 3.
 mayāpi yan mātari, 605, 15.
 mayā hi dṛṣṭaḥ, 390, 16.
 mayi gamananivṛttim, 594,
 11.
 mahānilotkshipta°, 594, 24.
 mahoragāçvāsa°, 591, 14.
 māṃsam khāditukāmais, 623,
 24.
 mātaram, 623, 27.
 mātāpitṛā, 630, 3.
 mā tāvad eka°, 422, 18.
 mātur hitāyaiva, 596, 24.
 mānuṣhyam saphalikṛtam,
 397, 12.
 mā naiśhis tvam, 443, 21.
 mām prati na te, 363, 23.
 mītram jñātīm, 624, 2.
 mukto granthaiç ca, 567, 19.
 570, 3 (var.).
 munipātra°, 396, 20.
 munivṛttasya, 411, 4.
 mūḍha caṇḍāla°, 622, 23.

mūlena saṃniviṣṭam, 648, 8.
 mṛgaçirshe, 647, 13.
 mṛtyujvaragṛhītasya, 422, 5.
 mṛtyuçalyaparīto, 422, 3.
 mṛdūni te ṅgāni, 388, 17.
 mṛnmayīshu, 363, 1.
 meghastanitanirghosha, 368,
 18.
 mohasaṃvardhano, 534, 21.
 mauryaḥ sabhṛtyaḥ, 405, 6.

 yac cātra yuktam, 627, 1.
 yac cāpi dosho, 627, 4.
 yac chatruśaṅgaiḥ, 430, 1.
 yaḥ prekshati, 224, 18.
 yat kartavyam, 580, 21.
 yat kiṃcit pāpakam, 623, 20.
 yat tac charīram, 396, 28.
 yat tat kalpasahasra, 362, 10.
 yatra paçyed, 450, 19.
 yatrāyam vāryate, 601, 22.
 yatropaviṣṭena, 397, 29.
 yathā kshetre ca, 71, 8.
 yathā tvayā, 71, 10.
 yathā drumasya, 459, 21.
 yathā prakāçatamasor, 623,
 14.
 yathā bhasmani, 623, 13.
 yathā hi jātishv, 626, 23.
 yathā hi dārakā, 626, 13.
 yathā hi mātā, 96, 7.
 yathā hi çreṇyo, 269, 21.
 yathā hy amī, 269, 5.
 yad abhyāsavaçān, 602, 28.
 yadarthena bhagavatā, 359,
 21.
 yadā jagāma, 402, 6.
 yadā pāṃçvañjalir, 402, 21.

- yadā bhavati, 252, 23. 27
 (var.).
 yadā mayā çatru°, 387, 10.
 400, 22.
 yadāvatirno, 401, 26.
 yadā samudraṃ, 397, 6.
 yadāsrtaṃ karma, 591, 17.
 yadi kuryād ayaṃ, 601, 24.
 yadi guṇaparivarjito, 383, 20.
 yaditavabhavaduḥkha°, 414, 2.
 yadi buddho, 252, 3.
 yadi moktuṃ na, 358, 9.
 yad eva labdhādhikam, 561,
 22.
 yadyajjano, 587, 23.
 yady api kathayishyāmi, 589,
 19.
 yady uccakulinagatā, 383, 16.
 yady esha mārgaḥ, 623, 35.
 yaṃ ātape, 561, 12.
 yayā dr̥ṣṭaḥ prajāyan, 389,
 29.
 yas tu dharmavirāgārtham,
 560, 4.
 yas tu buddhaṃ ca, 164, 11
 = Dhmpd. 190 = Udānav.
 xxvii. 30.
 yasmāt kṛṣṇāni, 653, 7.
 yasmād ihārthi, 519, 25.
 yasminn eva dine, 590, 21.
 yosya putrasahasraṃ, 565, 5.
 yasyāyam idṛço, 165, 26.
 yasyārthe gahane, 40, 2.
 yaṃ loke pravādanti, 605, 5.
 yadr̥çaṃ vāpyate, 634, 11.
 yā devatā çāstur, 410, 26.
 yānīmany, 561, 8 = Dhmpd.
 149 ; Udānav. i. 5.
 yāniha bhūtāni, 340, 5.
 yānais tvam, 559, 18.
 yāny arjitāny, 600, 12.
 yāvaca cayaṃ janapadaṃ, 589,
 21.
 yāvan mṛtyor vaçaṃ, 561, 14.
 yuddhaṃ vivādaṃ, 629, 15.
 ye taranty arṇavaṃ, 56, 8.
 ye tenādhyushitā, 389, 12.
 ye dharmam çaraṇam, 195,
 28.
 yena çrutaṃ bhava, 421, 16.
 ye baddhā vishayena, 605, 24.
 ye buddhaṃ çaraṇam, 195, 26.
 ye brāhmaṇā, 629, 19.
 yebhir na dr̥ṣṭo, 386, 24.
 ye mṛtyuṃ gaṇayanti, 591,
 25.
 ye lpān api jine, 166, 26.
 ye çaktihinā, 593, 5.
 yeshāṃ ceto, 592, 16.
 yeshu vyāsajyaceta, 587, 3.
 ye saṃsārika°, 588, 11.
 ye saṅghaṃ çaraṇam, 196, 1.
 ye santo hitavādinam, 597, 3.
 ye sārāṃ upajīvanti, 388, 10.
 yo bālo, 490, 22.
 yo mātary apakāra°, 607, 21.
 yo me gajendro, 74, 9.
 yo au svamāmsa°, 348, 4.
 yo hi candramasaḥ, 411, 10.
 yo hy asmin dharmavinaye,
 68, 21. 139, 1. 162, 23.
 266, 12. 300, 23. 367, 19.
 547, 23. 569, 3.
 Cf. ārabadhvaṃ.
 raktasya puṃsaḥ, 517, 18.

raktasya caryā, 517, 9.
 rakto naro, 518, 1.
 raṅgāyām, 451, 3, 7. 456, 21.
 25 (var.).
 rajo tra dvesho, 491, 23.
 rajo tra moho, 491, 27.
 rajo tra rāgo, 491, 19.
 ratnapradipa°, 601, 14.
 ratnalatāvṛta°, 595, 8.
 ratnāni pratilebhe, 181, 9.
 ratnāni vāsāsmsi, 600, 20.
 ramye kuṅkuma°, 597, 17.
 rāgaṇa ca nāma, 629, 13.
 rājann atitaṃ khalu, 416, 10.
 rājan na me duḥkhamalo,
 417, 20.
 rājā hy aṇoko, 410, 3.
 rājyaṃ samṛddhaṃ, 403, 28.
 rājyāni kṛtvāpi, 560, 20.
 rājyāni vistīrṇa°, 606, 19.
 rāmagrāme, 380, 26.
 rudantyām, 451, 5. 456, 23.
 rudraṃ naikakapāla°, 587, 19.
 rūpāni kasmān na, 412, 7.
 rohiṇyām tu, 637, 11.
 labdhāphalasthāḥ ca, 416, 14.
 lavanajalanivāsini, 365, 17.
 lābhaḥ paraḥ syād, 400, 7.
 lokam sadeva°, 394, 10.
 lokam caityaṇatair, 397, 14.
 vaktreṇābhibhavaty ayam,
 362, 1.
 vatsa kena, 592, 7.
 vada suvadana, 416, 5.
 varam naiva tu, 593, 1.
 varnās tathaiva, 626, 16.
 vasanti kāmīrapure, 399, 11.

? . . . vaṇishṭho, 519, 3.
 vākyaṃ na yuktaṃ, 407, 14.
 vātāhatāmbho°, 602, 14.
 vikasitanava°, 599, 17.
 vigatoddhavā, 368, 10. 569,
 19 (var.).
 Cf. nānāvidho.
 vigāhataṣṭasya, 270, 16.
 vittāṇvaro pi, 591, 21.
 vidyayā ye tu, 622, 26.
 vidhim aparaṃ ahaṃ, 588, 15.
 vināpi mūlyair, 383, 7.
 vinirmitābhā, 390, 22.
 viṇākhāyām, 648, 4.
 viṇuddhaṇḍa, 43, 22.
 vitarhgaṇi, 401, 9.
 vyāghrīnakhāvali°, 479, 1.
 vyutpannā na, 447, 23.
 ṣakrasya yena, 395, 13.
 ṣataṃ sakasrāṇi suvarṇako-
 tyo, 79, 7. 468, 7.
 ṣataṃ sakasrāṇi suvarṇanish-
 kā, (var.) 78, 9. 15, 23.
 467, 5.
 ṣataṃ sakasrāṇi suvarṇapar-
 vatā, 468, 23.
 ṣataṃ sakasrāṇi suvarṇapiṇ-
 ḍam, 467, 13.
 ṣataṃ sakasrāṇi suvarṇam
 ūḍham, 476, 22.
 ṣataṃ sakasrāṇi suvarṇar-
 āṇayo, 79, 14. 468, 14.
 ṣataṃ sakasrāṇi suvarṇavāhā,
 79, 1. 467, 30.
 ṣatakṛtusamā°, 459, 7.
 ṣabdāyamāna°, 601, 1.
 ṣamaṇilavipaṇyana°, 44, 25.

çaraccandrāmçudhavale, 591,
 9.
 çaririṇām vṛddhakaraṇiḥ, 589,
 6.
 çāntim gate, 387, 17.
 çārdūlakarṇaḥ, 653, 20.
 çālāyām brāhmaṇagrāme,
 359, 11.
 çālinam odanam, 559, 8.
 çiraḥ satāram, 652, 19.
 çighram āṇiyatām, 414, 25.
 çilaṃ raksheta, 634, 14.
 çukraçonita°, 636, 15.
 çubham dharmamayam, 393,
 25.
 çubbhāçubham kṛtam, 481, 18.
 çulāvartas tadā, 450, 26. 456,
 15.
 çṛṇu me tvam, 560, 6.
 çṛṇvanti ye, 596, 17.
 çairiṣhake ye, 399, 18.
 çravaṇāyām, 648, 14.
 çrīmatpushye, 647, 18.
 çrutvā kunālaā, 417, 14.
 çrutvā ghaṇṭāravam, 422, 1.
 çrutvā takshaçīla°, 408, 24.
 çreshṭo viçishṭo, 653, 16.

 shadvarṇāni hi, 392, 7.
 shashṭivarshasahasrāṇi, 607,
 14.
 Cf. kati°.
 shashṭy arhantaḥ, 402, 27.

 saṃsāradolām, 424, 13.
 saṃsevamānasyā, 294, 13.
 saṃkocayantim, 450, 23; 456,
 13. (cf. ayaṃ muktena.)

saṃkrāmaṇi, 636, 26.
 saṃkleçaṃ bahavaḥ, 588, 5.
 sacandratāram, 268, 21; 272,
 11.
 sacet pitā te, 522, 6.
 saced ṛṇam bhavati, 561, 25.
 saṃjñā kṛteyam, 637, 13.
 sadṛçāḥ, 623, 8.
 saddharmacakram°, 394, 28.
 saṃdarçaya, 458, 29.
 sapādajamghāḥ, 626, 9.
 samantadr̥shṭe, 520, 14.
 samucchṛtotuṅga°, 599, 6.
 samutpatatuṅga°, 606, 22.
 saṃprāptamātrasya, 603, 20.
 saṃbuddhacittakuçalaḥ, 396,
 23.
 samyaggatā ye, 399, 3.
 saraḥ prasannaṃ, 613, 6.
 sarvajativihīno, 623, 10.
 sarvajātau, 652, 27.
 sarvajñatilo hi, 385, 20.
 sarvajñasantāna°, 96, 11. 125,
 6. (cf. apy evātikramed).
 sarvatra kāṇā, 652, 29.
 sarvalokasya yā, 394, 25.
 sarvābhībḥur me, 227, 8.
 sarve kshayāntā, 27, 29. 100,
 18. 486, 20.
 sarve yājñaiā, 624, 3.
 saçirshakāḥ, 626, 24.
 sahāsthicarmāḥ, 653, 1.
 sahāsthimāṃsām, 629, 21.
 sādḥikam yojanaçatam, 44, 14.
 sāmagrajam, 412, 11.
 sāṃpratam svāgato, 181, 7.
 siṃha iva yas tu, 363, 25.
 siṃhavyāghragajāçva°, 45, 27.

- sukātam śobhanam, 298, 17.
 481, 20 (var.).
 sucaritavimukhānam, 384, 12.
 suciramapi hi na, 513, 3.
 sutasya me, 406, 1.
 sūtām imām paçyati, 519, 20.
 surakarika°, 599, 13.
 surāpānam, 624, 13.
 suvarṇacauryam, 624, 10.
 suvarṇavarṇo, 72, 13.
 suvarisaharaṇam, 624, 12.
 susvāgatsim, 600, 5.
 sūryacandramasan, 652, 20.
 sūryaprabhām, 366, 1.
 stūpair vicitrair, 388, 2.
 striyo nṛttam, 421, 26.
 sthitvāpi yenaiva, 602, 10.
 sparśasaṃgamanam, 449, 20.
 smarasi turaga, 512, 13.
 svagarbhasaṃdhāraṇa°, 590,
 8.
 svajanamehaniḥsaṅgo, 426,
 16.
 svapuāntare, 414, 22.
 svaprāṇasaṃdāha°, 592, 24.
 svargasya dharmalopo, 407,
 22.
 svāgalos ham abhuvan, 181,
 5.
 svātyām pure, 648, 2.
 haste ca, 647, 27.
 hastyaçvaratha°, 447, 16.
 hitvā kauçeyakarpāsū°, 559,
 10.
 himendrarāje, 406, 8.
 hutavahahata°, 596, 28.
 he tvam kuraṅgi, 454, 5.

Notes and Queries¹

BY THE

REV. R. MORRIS, M.A., LL.D.

AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayaṃ . . . uppādetukāmo yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavato avidūre tikkhattum akkulopak-kalo ti akkula-pakkulikaṃ akāsi.”

“Yadā sakesu dhammesa pāragū hoti brāhmaṇo
Atha etaṃ pisācañ ca bakkulañ c’ ātivattati ti”
(Udāna, I. 7).

The various readings are akkulobakkulo and akkulavakkulikaṃ. The sense requires that we should read akkulo pakkulo ti. The yakkha is described as uttering some fearful sounds, which are represented by the words akkulo pakkulo, each of which, the Commentator says, is an imitative word (anukarṇasadda). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—fee fie foh fum. For akkula = ākula, troubled, perplexed, confounded; vakkula = vākula = vyākula, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (ākula vyākula, some-

¹ Many of the “Notes” are merely meant to be “additions” to Childers’ Dictionary, and are not here given on account of any *cruz* they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf. *Jat.* III. p. 147).

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the *Jaina sūta*, "Uvāsaga-dāso" (ed. Hoernle, i. pp. 65-69) :—

"Of the *pisāya* form—the following is said to be a full description: its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head . . . its ears were exactly like a pair of winnowing sieves . . .; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue . . .; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve . . .; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettle-drums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands . . . were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver) . . .; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the *Ajjuna* tree, excessively tortuous . . .; its

shanks were lean and covered with hair; its two feet were fashioned like (large) grinding slabs; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking; his eyebrows were knit and bent; his tongue was protruding from his widely opened mouth; he (wore) a chaplet made of lizards; a garland of rats hung around him by way of adornment; (he wore) earrings made of mungoosees, and a scarf made of serpents; he slapped his hands on his arms, and roared; and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the Udāna, I. 7:—

Sattame Pāvāyan ti evaṃ nāmake Malla-rājūnaṃ nagare. Ajakalāpake cetiye ti Ajakalāpakena nāma yakkhena pariggahitattā Ajakalāpakan ti laddhanāme manussānaṃ cittikatatṭhāne. So kira yakkho aje kalāpetvā bandhanena ajakoṭṭhāsena saddhiṃ baliṃ paṭicchati (MS. bali pacicchati) na aññathā; tasmā Aja-kalāpako ti paññayittha. Keci pana 'ajake viya satte lāpeti ti Ajaka-lāpako ti. Tassa kira satthā baliṃ upanetvā yadā aja-saddaṃ katvā baliṃ upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatiti.' So pana yakkho ānubhāvasampanno kakkhalo pharusso tattha ca sannihito, tasmā taṃ ṭhaṇaṃ manussāy-āvitāṃ karonti kālāna kālāṃ baliṃ upaharanti, tena vuttam Ajakalāpake cetiye ti.

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā taṃ yakkhaṃ dametukāmo sāyaṇhasamaye eko adutiyo pattacivaraṃ ādāya Ajakalāpakassa bhavanadvāraṃ gantvā tassa dovārikaṃ bhavanaṃ pavisanatthāya yāci. 'So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāraṇaṃ na karoti, tasmā tumhe evaṃ jānātha, mayhaṃ pana tassa ca anārocanaṃ ayuttan' ti tāvad eva yakkhasamāgamam gatassa Ajakalāpakassa santikam

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisīdana-maṇḍape paññattāsane nisīdi. Yakkhassa orodhā satthāram upasaṅkamitvā ekamantam atthamsu. Satthā tāsam kālayuttam dhammim katham kathesi. Tena vuttam Pāvāyam viharati Ajakalāpassa yakkhassa bhavane ti.

Tasmim samaye Sānāgirahe māvatā (*sic*) Ajakalāpakassa bhavana-matthakena yakkha-samāgamam gacchantā, attano gamane asampajjamāne, 'kinu kho kāraṇaṇ' ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnan disvā tattha gantvā Bhagavantam vanditvā, 'bhante mayam yakkha-samāgamam gamissāmā ti' (MS. gamissāmī ti) āpucchitvā padakkhiṇam katvā gatā yakkhasannipāte Ajakalāpakan disvā tuṭṭhi pavedayimsu—'lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinno upasaṅkamitvā Bhagavantam payirupāsatu dhammañ ca suṇāhiti.' So tesam katham sutvā ime ekassa maṇḍakassa samaṇassa bhavane nisinnabhāvam kathentīti kodhābhībhūto hūtvā—'ajja mayham tena samaṇena saddhim saṅgāmo bhavissatīti' cintetvā yakkhasannipātato utthahitva dakkhiṇam pādam ukkhipitvā satthiyojanamattam kuṭam [*read* akkamitam?] dvidhā ahosi. Sesam ettha yaṃ vattabbam Ālavakasutta-vañṇanāyaṃ āgata[na]yen' eva veditabbam. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadiso va. Tam sutvā paṭikaraṇe ti (MS. padikaraṇe) ti vissajjanam bhavanato ti. Tikkhattum nikkhamanam pavesanañ ca. Ajakalāpako hi āgacchanto yeva 'ete hi yeva tam samaṇam palāpessāmīti' Vātaṇḍalādikena vasse ca samuṭṭhapetvā tehi Bhagavato kiñci kesaggamattam pi kātum asakkonto nānāvidhapaharaṇa-hattho ativiya bhayānakarūpe bhūtagaṇe nimminitvā tehi saddhim Bhagavantam upasaṅkamitvā antanten'eva caranto sabbarattim nānapakāram katvā pi Bhagavato kiñci kesaggamattam pi nisinnaṭṭhānato cālanam kātum nāsakkihi. Kevalam pana 'ayaṃ samaṇo maṃ anāpucchā mayham bhavanam pavisitvā nisīdatīti' kodhavasena pajjalīti. Ath'assa Bhagavā cittuppatti[m] natvā 'seyyathāpi nāma caṇḍakukkuṭassa

nāsāya cittaṃ (?) bhindeyya evaṃ so bhiyyosomattāya caṇḍataro assa, evaṃ evāyaṃ yakkho mayi idha nisinne cittaṃ padūseti, yannūnāhaṃ bahi nikkhameyyan ti' sayam eva bhavanato nikkhamitvā abbhokāse nisidi. Tena vuttaṃ tena kho pana samayena Bhagavā rattandhakara timisāyaṃ abbhokāse nisinno hotīti. Tattha rattandhakāratimisayan ti rattiyaṃ andhakaraṇatamasi, cakkhuviññānuppattivirahite bahalandhakāre ti attho. Caturaṅgasamannāgato kira tadā andhakāro pavattatīti. Devo ti meggho. Ekamekaṃ phusitakaṃ udaka-binduṃ pāteti.

Atha yakkho 'iminā saddena tāsetvā imaṃ samaṇaṃ palāpessāmīti' Bhagavato samīpaṃ gantvā akkulo ti ādinā vā bhisanaṃ akāsi. Tena vuttaṃ atha kho Ajakapālako ti ādi. Tattha bhayan ti cittutrāsaṃ, chambhitattan ti ūrutthambhaka-sarīrassa chambhita-bhāvaṃ, lomahaṃsaṃ ti lomānaṃ pahatthabhāvaṃ. Tīhi padehi bhayuppattiṃ eva dasseti. Upasaṅkamīti. Kasmā paṇāyaṃ evaṃ-adhippāyo upasaṅkami? nanu pubbe attanā kātabbavippakāraṃ akāsi? saccam akāsi. Tam pan' esa antobhavane khemaṭṭhāne thirabhūmiyaṃ thitassa na kiñci kātuṃ sakkhi, idāni bahi thitaṃ evaṃ bhimsāpetvā pālāpetuṃ sakkā ti maññamāno upasaṅkami. Ayaṃ hi yakkho attano bhavanaṃ thirabhūmīti maññati, tattha thitattā ayaṃ hi samaṇo na bhāyatīti ca.

Tikkhattuṃ akkulo pakkulo ti akkula-pakkulikaṃ akāsīti tayo vāre akkulo pakkulo ti bhimsāpetukāmatāya evarūpaṃ saddaṃ akāsi. Anukaraṇasaddo hi ayaṃ. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpaṭhavi(m) parivattanto viya ca, mahatā ussāhena asani-sata-saddassa saṅghātaṃ viya ekasmiṃ thāne puñjakataṃ hutvā vinicchayantaṃ disāvajānaṃ kappa-gajjita-kesara-sīhānaṃ siha-ninnādaṃ, yakkhānaṃ huṅkāra-saddaṃ, bhūtānaṃ atthahāsāvaṃ, asurānaṃ appoṭana-ghosaṃ, indassa devarañño vajirānigghosa-nighosaṃ attano gambhiratayā vipphāritatāya bhayānakatāya ca avasesaṃ saddaṃ abhibhavantaṃ iva

ca, kappa-vutthāṇa-mahāvāta-maṇḍalikāya vinigghosaṃ, puthujjanānaṃ hadayaṃ phālentāṃ viya mahantāṃ pati-bhayanigghosaṃ avyattakkharaṃ tikkhattum attano yakkhita-gajjitāṃ gajji 'etena imaṃ samaṇaṃ bhimsa-petvā palāpessāmiti.' Yassaṃ nicchāraṇena pabbatā-paṭikaṃ muñcimsu, vanappati-jetthake upādāya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisīdiyimsu, tiyo-janasahassa-vitthatāyato pi Himavantapabbatarājā ca ekam pi saṅkampi sampavedhi, bhummadevatā ādiṃ katvā yebhuyyena devatānaṃ pi ahud eva bhayaṃ chambhitattāṃ lomahaṃsaṃ pageva manussānaṃ aññesaṃ ca apada-dvipadacatuppadānaṃ mahāpaṭhaviyā udriyana-kālo viya mahati vibhimsakā ahosi, sakakalsmiṃ Jambudīpatale mahantāṃ kolāhalaṃ udapādi. Bhagavā pana taṃ saddaṃ kisminti amaññaṃāno niccalo nisīdi. Mā kassaci iminā antarāyo hotū ti adhiṭṭhāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānaṃ sotapathaṃ agamāsi, taṃ tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissaṃ nigghosa-nicchāraṇāyaṃ akkula-pakkula-pakaraṇaṃ atthiti katvā akkula-pakkulikaṃ akāsi ti saṅghaṃ aropayimsu. Keci pana ākula-byākula iti pada-dvayassa pariyāyābhidhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekam ekaṅganaṃ ti yasmā ekavāraṃ jātaḥ pathaṃ uppatti-vasen' eva nibbat-tattā ākulo ti ādi attho akāro tassa ca ākāragamaṃ katvā rassattāṃ katan ti, dve vāre pana jāto bakkulākula-saddo c'ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalā-bujasiḥavyagghādayo dutiyena andaja-āsivisa-kaṇha-sappādayo vuccati, tasmā sihādiko viya, āsivisādiko viya ca, ahan te jivitaḥārako imaṃ atthaṃ yakkho padaṃ ca yena dasseti ti añño. Apare pana akkhulo bhakkhulo ti pāliṃ vatvā, akkhetum khetum vināsetum ulati pavattatiti akkhulo, bhakkhitum ulatiti bhakkhulo . . . vadanti.

AGGINIKĀSI.

"Padumaṃ yathā agginikāsi-phālimaṃ" (Jāt. III. p. 320).

Agginikāsi = suriya. cf Sk. kāsi, 'the sun.'

AGGO.

“Vihāragga,” cf. Sk. *agra*, ‘multitude,’ and see Cullav. VI. 11. 3; XII. 1. 1.

AGHĀVĪ.

“So ‘ham na sussaṃ asamadhurassa dhammaṃ ten’ amhi aṭṭo vyasanagato aghāvī” (Sutta N. III. 11. 16).

Aghāvī (adj.), ‘suffering’; cf. Sk. *agha*, ‘pain,’ ‘suffering.’

AṆKETI.

“Imasmim pana rukke ambāni aṇketvā gahitāni ekaṃ phalaṃ asamente amhākaṃ jivitaṃ n’ atthi” (Jāt. II. p. 399).

Aṇketi = Sk. *aṇkayati*, ‘to mark.’ In the following passage it means ‘to brand.’

“Kincid eva dosaṃ disvā taḍetvā bandhitvā lakkhaṇena aṇketvā disāparibhogena pi bhuñjissanti” (Jāt. I. p. 451).

AṆGĀRĪ.

“Aṇgārino dāni dumā bhadante phalesino chadanam vippahāya

te accimanto va pabhāsanti. . . .”

(Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṇgārī = bright, red: cf. Sk. *aṇgāra*, a fire brand; *aṇgāri*, a portable fire-place. *Aṇgāraka*, the planet Mars (see Sum. p. 95).

AṆGINĪ.

Aṇginī = *aṇga-laṭṭhi-sampanna* (Therī G. v. 297, p. 152 and Com. p. 206).

Does *aṇga-laṭṭhi* = Sk. *aṇga-rakta*, a plant with pale red blossoms? The mention of *pāṭali* in this verse seems to indicate this.

ACCĀVADATI.

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāniyena ca vidhūpanena ca upatitṭhitvā accāvadati” (Suttav. II. p. 263).

Accāvadati (aty-ā-va d, not in Sanskrit) seems to have the meaning of 'to greet too familiarly.'

ACCHUPETI.

"Atha kho so bhikkhu aggalaṃ acchupesī," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv. VIII. 14. 1, p. 290). For the passive *acchupīyati* see Cullav. V. 9. 2.

Acchupati (ā+chup, not in Sanskrit), 'to insert, fit in.'

AJAKARA.

"Tesam ajakaram medam accahāsi bahutāso" (Jāt. III. p. 484).

Ajakara = Sk. *ajagara*, a boa-constrictor (see Mil. pp. 303, 406).

AJJHA.

"*Ajjhāgare*," in one's own house (Aṅguttara III. 81). Sk. *ātmya*, through the forms *admya*, *adhya*?

AJJHAPPATTO.

"Atha nam so sakuno ajjhappatto . . . ākāsaṃ pakkhandi" (Dhammapada, p. 155).

"Dijo yathā kubbanakam pahāya
bahupphalam kānanam āvaseyya
evam p'aham appadasse pahāya
mahodadhiṃ haṃsa-riv' ajjhappatto"

(Sutta N. V. 18. 11, p. 207).

"So passasanto mahatā phaṇena bhujaṅgamo kakkatam ajjhappatto" (Jāt. III. p. 296).

Ajjhappatta (adhy-ā prāp, not in Sanskrit) = *sampatta*, 'come to, reached.'

"Atha nam tattha gocaram gaṇhantam disvā sakunagghī sahasā ajjhappattā aggahesi" (Jāt. II. pp. 59, 60).

"Vitapo ajjhappatto bhañji lohitapo tapam" (Ibid. p. 450).

Here *ajjhappatto* seems to mean 'come down on,' 'flown at,' 'rushed at.'

AJJHAYANA.

“Bhagavā pi . . . ajjhayana - ajjhāpana-pubba-jināciṇṇamānsatṭhi-paveṇi-vamsa-dharaṇo” (Mil. p. 225-6).

It is contracted to ajjhena in the phrase ajjhena-kujja (Sutta N. II. 2. 4) = niratthakānatthajanakagantha-pariyāpuṇana (Com.)

Prof. Fausböll explains the compound as ‘worthless reading,’ but as kujja = Sk. kubja, it probably means ‘perverting the (true) reading,’ ‘corrupting the text.’

Ajjhayana = Sk. adhyayana.

AJJHĀYAKA.

(1) “Ajjhāyako pi ce assa tiṇṇaṃ vedāna pārāgū” (Thera G. v. 1171, p. 105).

“Ajjhāyako mantadharo tiṇṇaṃ vedāna pārāgu” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “Punadivase rājā supinajjhāyake pucchi” (Suttav. I. p. 310).

In the first passage ajjhāyaka is ‘a student of the sacred books;’ and in (2) it means ‘an interpreter’ (cf. Sk. adhyāya, ‘a reader, student’).

AJJHIṬṬHA.

“Atha kho Mahā-aritṭhatthero Mahinda-ttherena ajjhiṭṭho attano anurūpena pattānukkamena dhammāsane nisīdi” (Suttav. I. p. 342; Mahāv. II. 15. 5).

Ajjhiṭṭha (adhy-ish, not in Sanskrit), ‘requested.’

AJJHĀRŪHATI.

“Ajjhārūhati dummedho” (Saṃyutta XI. 1. 5).

Ajjhārūhā rukkhā (Jāt. III. p. 399, l. 14).

Ajjhārūhati (Sk. adhy-ārūh), ‘to increase, grow.’

Ajjhārūha = Sk. adhyārūha.

AJJHUPAGACCHATI.

“Dhanaṃ tūniṇ ca nikkhippa saññanaṃ ajjhupāgami” (Jāt. II. p. 403).

Saññaṃ ajjh° = pabbajjam upagato; pp. ajjhupagata (Mil. p. 300; Thera G. v. 587, p. 61).

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit),
'to resort to, practise.'

AJJHUPEKKHATI.

"Yam so attano orase piye putte. . . . disvā ajjhupekkhi" (Mil. p. 275). See *Āṅguttara* III. 27 ; p. 126-7 ; III. 100. 13 ; Sum. p. 53.

Ajjhupekkhati (adhy-upeksh, not in Sanskrit, from root *iksh*), 'to be indifferent, to disregard.'

AJJHUPAHARATI.

"Yato ca so bahutaram bhojanam ajjhupāhari
tato tatth' eva samsīdi, amattaññu hi so ahu"

(Jāt. II. p. 298).

Ajjhupaharati = **ajjho harati**, 'to eat' (adhy-upa-hri not in Sanskrit).

AJJHUPETA.

"Suciram avanipālo saññamam ajjhupeto" (Dāth. IV. v. 5 ; see Jāt. IV. p. 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), 'arrived at, attained.' See **AJJHUPAGACCHATI**.

AJJHETI.

"Na so socati, nājjheti" (Sutta N. IV. 15, 14).

Ajjheti (Sk. *adhyeti*) = **abhijjhāti** (*abhijjāyati*), 'to long for,' 'covet' (see Dāth. III. v. 81).

AJJHOGĀHETI.

"Yadā āham bahāraññe suññe vivinakānane
ajjhogāhetvā viharāmi Akatti nāma tāpaso"

(Car. Pit. I. 3).

"Puriso nāvāya mahāsamuddo ajjhogāhitvā"
(sic) (Mil. p. 87). "Vanam ajjhogāhetvā" (Ibid. p. 300 ; Jāt. I. p. 7 ; Suttav. I. p. 148).

Ajjhogāheti (adhy-ava-gāh, not in Sanskrit),
'to plunge into, to enter.'

AJJHOPANNA.

“So tam piṇḍapātam gathito mucchito ajjhoppanno . . . paribhuñjati” (Aṅguttara III. 121; see ibid. II. 5. 7; Udāna VII. 3. 4; Sum. p. 59).

Ajjhoppanna, ‘attached to,’ ‘cleaving to,’ from adhy-ava-pad (not in Sanskrit).

AJJHOSĀYA.

“Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyatane abhinandanti abhivadanti¹ ajjhosāya tiṭṭhanti” (Mil. p. 69; see Thera G. v. 794, p. 77). For ajjhosāna, see Aṅguttara II. iv. 6, p. 66.

Ajjhosāya gerund of ajjhoseti (Sk. adhy-ava-so).

AÑCATI.

“Udakam añcati” (Jāt. I., Com. p. 416); añcati = udañcati, ‘to draw up’ (water out of a well). See Udañcanī. Cf. “añcāmi naṃ na muñcāmi asmā sokapariddavā” (Thera G. v. 750, p. 74).

AÑJANA.

The only meaning assigned to añjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanan ti dve vā tīṇi vā paṭalāni (cataracts in the eye) nīharaṇasamattham khārañjanam” (caustic ointment) (Sum. p. 98).

Añjani, ‘box for ointment’ (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 773, p. 75.

AṬṬAKA.

“Aṭṭakam katvā” Jāt. III. p. 322), ‘a kind of platform on a tree for a sportsman’ (Jāt. I. p. 173). Cf. Sk. aṭṭa, ‘a watch-tower’ (Sum. p. 209).

AṬṬIYATI.

“Te sakena kāyena aṭṭiyanti harāyanti jigucchanti”

¹ Abhivadanti here seems to mean welcome, delight in.

(Suttav. I. p. 68). See Jāt. I. p. 292, II. p. 143; Ther G. v. 140, p. 137.

We also find the form *a d d i y a t i* (Therī G. Com. p. 204) and *a d d i t o* (Ibid. v. 328, p. 155).

Cf. “Santi Bhagavataḥ ṛāvakā ye ’nena pūtikayen ārdiyamānā jehriyānte vijugupsamānāḥ ṣastram apy ādhārayanti” (Divyāvadāna, p. 39, l. 7).

AṬṬA.

In the Pāli Text Society’s Journal for 1884 *aṭṭa* was pointed out as meaning ‘the *claw* of a crab’ (see Saṃyutta IV. 3. 4, p. 123). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

AṆḌAKA.

“Aṇḍakavāco” = *sadosavāco* (Jāt. III. p. 260). Aṇḍaka, ‘harsh,’ a blunder for *caṇḍaka*?

ATI.

Under *ati* Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns*. Cf. the following:—

Ati-aggatā = ‘immense superiority’—“Buddho *ati-aggatāya anupamo*” (Mil. p. 278).

Ati-jaccatā = ‘great efficacy’—“Agado *ati-jaccatāya piḷāya samugghātako rogānaṃ antakaro*” (Mil. p. 278).

Ati-ppabhatā = ‘intense brilliancy’—“Suriyo *atip-pabhatāya timiraṃ ghāṭeti*” (Mil. p. 278).

Atibhārikatā = ‘immense weight’—“Sineru *atibhārikatāya acalo*” (Mil. p. 278). Cf. *atibharitā* (Sum. p. 202).

Ati-vittharatā = great diffusiveness—“Ākāso *ati-vittharatā ananto*” (Mil. p. 278).

ATINETI.

“Udakam atinetabbam” (Cullav. VII. 1. 2, p. 180).

Atineti (ati-nī not in Sanskrit), ‘to lead over,’ ‘irrigate.’

ATIPĀTA, ATIPĀTI.

“Tattha pāṇassa atipāto pāṇātipāto” (Sum. p. 69). Atipāta (Sk. atipāta), ‘destruction.’

“Etesu giddhā viruddhātipātino” (Sutta N. II. 2. 10).

Atipāti (Sk. atipātin), ‘transgressing, offending.’

ATISETI.

“Atisitvā aññena vadanti suddhim” (Sutta N. IV. 13. 14).

Atiseti (Sk. atīṣi), ‘to excel,’ ‘surpass.’

ATIHAṚĀPETI.

“Dhañṇam atiharāpeyyāsi” (Mil. pp. 66, 81). See Cullav. VII. 1. 2, p. 181.

Atiharāpeti (caus. of ati-hṛi not in Sanskrit), ‘to garner,’ ‘harvest’ (Aṅguttara III. 92. 3, p. 242).

Atiharati seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1-4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

ATTHANTARO.

“Atthañ ca yo jānāti bhāsītassa atthañ ca ñatvāna tathā karoti

atthantaro nāma sa hoti paṇḍito” (Thera G. v. 374, p. 41).

Cf. dosantaro = patitṭhitadoso (Aṅguttara II. 3. 3, p. 59; Cullav. IX. 5. 2).

ATTHAVĀ.

“So atthavā so dhammatṭho” (Thera G. vv. 740, 746, p. 73). Cf. “vacanam atthavantaṃ”; “vācā atthavati” (Mil. p. 172).

Atthavā (Sk. arthavant), ‘significant.’

ATTHIPAÑHENA.

“Atthipañhena āgamam,” ‘I have come suppliantly with a question’ (Fausböll). Sutta N. V. 15. 1; V. 16. 3. Ought we not to read atthī pañhena, ‘desirous of (receiving an answer to) a question,’ the instrumental being governed by atthī and (Sk. arthin) atthiko.

ATTHIKAROTI.

“Tad atthikatvāna nisamma dhiro” (Sutta N. II. 8. 2). See Udāna VIII. 1-4; Saṃyutta IV. 2. 6; VIII. 6; Mahāv. II. 3. 4.

Atthikaroti = ‘to realise,’ ‘understand.’ The translators of the Vinaya Texts explain it by ‘to admit the authority of.’

ADEJJHA.

“Dhanuṃ adejjhaṃ hatvāna usuṃ sandhāy’ upāgami” (Jāt. IV. p. 258). See Jāt. III. 274; Mil. p. 141.

Adejjha (= Sk. adhi-jyā), ‘strung.’

ADEJJHA=ADVEJJHA.

“Advejjha-vacanā buddhā” (Buddhavamsa, II. 110, p. 12; Mil. p. 141). “Manaso adejjho” (Jāt. III. pp. 7, 8). “Advejjhatā,” ‘sincerity’ (Jāt. IV. p. 76).

Advejjha (Sk. a-dvaidhya), ‘sincere,’ ‘free from duplicity.’

ADHIKARAṆĪ.

Adhikaraṇī, ‘a smith’s anvil’ (Jāt. III. 282). See Karaṇī.

ADHIPA.

“Narādhipa” (Dāth. III. v. 52). “Migādhipā,” ‘a lion’ (Jāt. III. p. 324). See Jāt. II. p. 369; Dhammap. p. 417. Adhipa (Sk. adhipa), ‘lord,’ ‘ruler,’ ‘king.’

ADHIPATI.

In “cando ulārājadhipati” (Mil. p. 388) ought we not to read ulu-rājadhipati?

ADHIKUṬṬANĀ.

“Sattisūlupamā kāmā khandhānaṃ adhi kuṭṭanaṃ
(Therī G. v. 58, p. 129; v. 141, p. 137 = Saṃyutta V. 1, 6,
p. 128).

Adhi kuṭṭana = ‘a cutter,’ ‘knife,’ from the root
kuṭṭ, ‘to cut.’

ADHIPĀTETI.

“Atha kho . . . Bāhiyaṃ Dārucīriyaṃ gāvī taruṇa
vacchā adhipātetvā jīvītā voropesi” (Udāna I. 10,
p. 8.)

We do not find adhipat in the Sanskrit dictionaries
in the sense of abhipat, ‘to assail,’ ‘attack.’ The
variant lection (Burmese) avibādhitvā points to
adhibādh, but the reading in the text is quite right;
cf. “pāsaṇ ca ty-ahaṃ adhipātayissam” (Jāt. IV. p. 337).
See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988–9, 1025,
we find “muddhā dhipātā” (= muddhāpāta, in v. 987),
‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find adhi-
patana (= pāta), ‘attack.’ Cf. the following note.

ADHIPĀTAKA.

“Tena kho pana samayena sambahulā adhipātakā
tesu telappadīpesu āpāta-paripātaṃ anayaṃ āpajjante.”
. . . Patanti pajjotam iv’ ādhipātā” (Udāna VI. 9,
p. 72).

Adhipātaka (v. l. a tipātaka) = salabha, ‘moth.’¹

In Sutta Nipāta (IV. 16, 10) we have the following refer-
ence to adhipātā:—

“Pañcanna dhīro bhayānaṃ na bhāye
bhikkhu sato sa pariyantacārī :
daṃsā dhipātānaṃ sirīṃsapānaṃ
manussaphassānaṃ catuppadānaṃ.”

Upon the above the Commentary has this note of
explanation:—

¹ For paṭaha-pātakā (in the Com.) read patanga-pātakā.

“*Damsādhīpātānān ti piṅgala-makḥhikānañ ca sesa-makḥhikānañ ca sesa-makḥhikā hi tato adhipatitva¹ khādanti* (? *bādhanti*), *tasmā adhipātā ti vuccanti*” (Translation, p. 181).

ADHIBHAVATI.

“*Mā vo kodho ajjhabhavi*” (Samyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find *ajjho-bhavi* = *ajjhabhavi* “*vināsaṃ pāpesi*”; and *ajjhābhavati* (Ibid. p. 357, ll. 6, 16).

Adhibhavati (Sk. *adhibhū*), ‘to overcome.’

ADHIMUCCHITA.

“*Kimī va mīlhasallitto saṅkhāre adhimucchito*” (Thera G. v. 1175, p. 105). Cf. “*gandhesu adhimucchito*” (Thera G. v. 732), “*ettha loko ’dhimucchito*” (Samyutta IV. 2. 7. 7).

“*Panītaṃ yadi vā lūkaṃ appaṃ vā yadi vā baḥuṃ . Yāpanatthaṃ abhūñjimsu agiddhā nādhimucchitā*” (Thera G. v. 923, p. 84).

Adhimucchita is also used in the same sense as *mucchita*. Cf. “*adhimucchitā pajā*” (Jāt. II. p. 437–8), where *adhimucchitā* is explained by “*kilesamucchāya ativiya mucchitā*. See Jāt. III. p. 242.

Adhimuccati, ‘to have faith, to trust,’ is also used with loc.

“*Vinayassu mayī kaṅkhaṃ adhimuccassu brāhmaṇa*” (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; “*ten’assa desanāya cittaṃ mādhātuṃ mādhimuccati*” (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, *adhimuccati* = ‘to set free.’

ADHIVĀSAKA-JĀTIKĀYA.

“*Ahaṃ an-adhivāsaka-jātikāya tumhehi sadd-*

¹ Cf. “*adhipatati vayo khaṇo tath’ eva*” (Jāt. IV. p. 111).

hiṃ kathesiṃ” (Jāt. III. p. 369; IV. p. 11), ‘I spoke impatiently with you.’ Cf. *adhivāsaka*, Jāt. IV. p. 77, l. 4.

ADHIVĀHANA.

“Viriyam me dhuradhorayhaṃ yogakkhemādhivāhanam” (Sutta N. I. 4. 4).

Cf. *adhivāhanī* (f) (Thera G. v. 519, p. 54); *adhivāhana* (not in Sanskrit), ‘carrying,’ ‘bearing.’

ADHISETI.

“Aṇḍāni . . . adhiṣayitāni” (Suttav. I. p. 3).

“Atha pubbalohitamisse
tattha kiṃ paccati kibbisakāri
yaññan disataṃ adhiṣeti
tattha kilijjati samphusamāno”

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

Adhiṣeti (Sk. *adhiṣṭi*) (1) ‘to lie on, sit on eggs;’
(2) ‘live in.’

ADHĪYATI.

“Kasmā tuvaṃ dhammapadāni bhikkhu
nādhīyasi bhikkhūhi samvasanto”

(Saṃyutta IX. 10. 4).

“Rājakumāro . . . vijjaṃ adhīyati” (Mil. p. 164).

Cf. “*adhiyyati*,” Suttav. II. p. 204; *adhicca* =
adhīyitvā (Jāt. III. pp. 28, 218, 237; IV. p. 76).

Adhīyati (Sk. *adhi*) ‘to study,’ ‘learn,’ ‘acquire.’

ANĀYĀSA.

“Upasanto anāyāso vippasannamanāvilo
kalyāṇasilo medhāvi dukkhass’ antakaro siyā”

(Thera G. v. 1008, p. 91).

Anāyāsa, ‘peaceful,’ from *āyāsa*, ‘effort,’ ‘trouble.’

ANĪKAṬṬHA.

“Dovārika-anīkaṭṭha . . . rājūpajīvine jane disvā evaṃ
cittaṃ uppajjeyya” (Mil. p. 234).

Anikaṭṭha (Sk. anika-stha), 'a sentinel,' 'royal guard'; cf. anika, 'army,' 'array.'

ANITṬHURĪ.

"Aniṭṭhuri ananugiddho anejo sabbadhī samo"
(Sutta N. IV. 15. 18).

A-niṭṭhurī (Sk. a-nishṭūrīn), 'not harsh.'

ANĪTIHĪ.

"Abhibhū hi so anabhibhūto
sakkhi dhammaṃ anītihaṃ adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassaṃ anusikkhe ti"

(Sutta N. IV. 14-20).

See ibid., V. 5. 5; VI. 6. 6; Thera G. v. 331, p. 38.

Anītiha, 'without traditional instruction'; Sk.
itīha, 'according to tradition.'

ANUKAROTI.

"Na kho Sāriputta Devadatto idān'eva mama anukaronto vināsaṃ patto" (Jāt. I. p. 491, II. 162; see Aṅguttara III. 70. 14). "Asanto nānukubbanti [satam]" (Jāt. IV. p. 65).

Anukaroti (Sk. anu-kṛi) 'to imitate' (with gen.).

ANUKKAMATI.

"Hatthikkhandhāvapatitaṃ kuṇjaro ce anukkame
Saṅgāme me mataṃ seyyo yañ ce jive parājito 'ti"
(Thera G. v. 194, p. 25). See Saṃyutta, I. 4. 5, p. 24;
M. P. S. p. 9.

Anukkamati (Sk. anukram), 'to abandon.'

ANUKĀMA, ANUKĀMĀ.

"Ayam Assakarājena deso vicarito mayā
anukāmayānukāmena piyena patinā saha"
(Jāt. II. p. 157).

Anukāmayā (inst. of anukāmā) = kāmaya-mānāya (Com.); anukāmena = anukāmānena (Com.).

ANUGAṆHĀTI.

“Na kho pana maṃ Satthā samparāyiken' ev' atthena
a n u g a ṇ h ā t i diṭṭhadhammikenā pi a n u g a ṇ h ā t'
eva” (Jāt. II. p. 74).

See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1.
A n u g a ṇ h ā t i (Sk. a n u - g r a h), 'to protect.'

ANUGĀYATI.

“Ye keci siddhā saccam a n u g ā y a n t i” (Mil. p. 120).

“Pārāyanam a n u g ā y i s s a m” (Sutta N. V. 18. 8, p. 206). “Tattha sikkhā n u g i y a n t i” (Sutta N. IV. 15. 6).

A n u g ā y a t i (Sk. a n u g a i, to sing after or to another),
'to repeat,' 'declare.'

ANUGHĀYATI.

“Bhamarā va gandham a n u g h ā y i t v ā p a v i s a n t i”
(Mil. p. 343).

A n u g h ā y a t i (a n u - g h r ā not in Sanskrit), 'to
smell,' 'snuff.'

ANUGIJJHATI.

“Thiyo bandhū puthukāme yo naro a n u g i j j h a t i
a b a l ā n a m b a l i y a n t i” (Sutta N. IV. 1. 4. See ibid. IV.
10. 7; IV. 14. 7). See Jāt. IV. p. 4.

A n u g i d d h a (Thera G. v. 580, p. 60; Sutta N. I. 5.
4; I. 82; IV. 27; IV. 15. 8).

A n u g i j j h a t i (Sk. a n u - g r i d h), 'to be greedy after.'

ANUCAṆKAMATI.

“Buddhassa caṇkamantassa piṭṭhito a n u c a ṇ k a m i m”
(Thera G. v. 1044, p. 93).

A n u c a ṇ k a m a t i (a n u - c a ṇ k r a m not in Sanskrit),
'to follow.'

ANUCIṆṆA.

“Teh' ā n u c i ṇ ṇ a m i s i b h i m a g g a m d a s s a n a - p a t t i y ā
d u k k h a s s ' a n t a k i r i y ā y a t v a m V a d d h a a n u b r ū h a y a”

(Therî G. v. 206, p. 143).

“Suyuddhena suyitṭhena saṃgāma vijayena ca
brahmacariyā n u c i ṇ ṇ e n a e v ā y a m s u k h a m e d h a t i”

(Thera G. v. 236, p. 30).

Anucinna in (1) = practised (pp.); in (2) = practice (sb.) from *anucarati* (Sk. *anucarati*), 'to follow out,' 'practise.' See *Jāt. IV. p. 286*.

ANUJĪVITA.

“*Diṭṭhigataṃ silavatānujīvitam
bhavūpapattiñ ca vadesi kīdisaṃ*”

(*Sutta N. IV. 9. 2*).

Anujīvita, 'life,' from *anujīvati*, 'to live under or by.' Cf. *anujīvī*, 'a follower,' 'dependant' (*Jāt. III. p. 485. Aṅguttara III. 48, p. 152*). See *Jāt. IV. p. 271*.

ANUJJUGĀMĪ.

Anujju-gāmī (*Jāt. IV. p. 330*), 'a snake,' from *anujja* (Sk. *anṛiju*), 'crooked,' and *gāmī*, 'going.' Cf. *anujjuka*, *Jāt. III. p. 318*.

ANUTĀPI.

Anutāpinī (f) in “*pacchānutāpinī*,” 'repenting,' 'regretting' (*Therī G. v. 57, p. 129; v. 190, p. 141*).

Cf. Sk. *anutāpa*, 'repentance,' *anutāpin*, 'regretting.'

ANUDASSETI.

“*Cariyaṃ carato pi tāva Tathāgatassa sadevake loke setṭhabbhāvo anudassito*” (*Mil. p. 119*).

Anudasseti (caus. of *anudṛiṣ*, 'to manifest.'

In the following passage *anudassati* is the future of *anudāti*, 'to give':—

“*So kho panā yaṃ . . . kittisaddo . . . Bodhisattānaṃ dasa guṇe anudassati*” (*Mil. p. 276; 375*).

ANUDAHATI.

“*[Kāmā] ukkopmā anudahanti*” (*Therī G. v. 488, p. 171*). See *Jāt. II. p. 327*, where *anudahati* = *jhāpeti*.

Anudahati (Sk. *anu-dah*), 'to burn,' 'consume.'

ANUDIṬṬHI.

“*Ye te mahārāja sattā sa-kilesā yesañ ca adhimattā attānudiṭṭhi . . . te upādāya Bhagavatā bhaṇitaṃ . . .*”

Mil. p. 146). “Anudittḥinam appahānam” (Thera G. v. 754, p. 74). Cf. “pubbantānuditḥi” Dīgha I. 1. 29; Sum. p. 103.

Attānuditḥi, ‘self-regard’?

ANUDĪPETI.

“Dhammādhammam-anudīpayitva” (Mil. p. 227, U. 19, 98).

Anudīpeti (anu-dīp not in Sanskrit), ‘to explain.’

ANUDDHAMSETI.

“Anuddhamṣēyyā ’ti codeti vā codāpeti vā, āpatti pācittiyassa” (Suttav. II. p. 148; Saṃyutta VIII. 2. 5). Anuddhamṣana (Par. VIII. 15).

Anuddhamseti (anu-dhvaṃs not in Sanskrit) ‘to reprove.’

ANUNAMATI.

“Cāpo vānuna me dhīro vaṃso va anulomayaṃ” (Mil. p. 372).

Cāpo . . . anunamati (Ibid.)

Ibid. (Sk. anu-nam) ‘to bend.’ Anunamati.

ANUNETI.

“Sakaṃ hi ditṭhiṃ katham accayeyya
chandānuni to ruciya nivitṭho”

(Sutta N. VI. 3. 2, p. 148).

Anunīta (Sk. anu-nī), ‘induced, led.’

The passive Anunāyāti, ‘to be persuaded,’ occurs in Therī G. Com. p. 204.

ANUPAKUṬṬHA.

“Khattiyo . . . anupakuṭṭho jātivādena” (Suttav. II. p. 160).

The correct orthography, anupakkuṭṭha, is found in a parallel passage in Aṅguttara III. 59. 1, p. 166. (Cf. Divyāvadāna, p. 620).

An-upakkuṭṭha = ‘irreproachable,’ ‘blameless.’

ANUPAKHAJJA.

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied.'"

"Tena kho pana samayena chabbaggiyā bhikkhū . . there pi bhikkhū *anupakhajja nisīdanti*" (Cullav. VIII. 4. 2, p. 213; see Suttav. II. p. 43; it is equal to *antopavisati* in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render *anupakhajja* by 'encroached on (the space intended for).' The old com. on the 16th and 43rd Pācittiyas explain it by *anupavisitva*. The sense is 'supplanted, ousted,' and probably *anupakhajja* is the gerund of *anupakhād*, 'to eat into, worm into,' and hence 'supplant.' *Anupakkhandati* = *anupavisati* occurs in Dīgha IV. 17; Sum. p. 290.

ANUPATANA *see* ANUPĀTĪ.

ANUPADASSATI.

"Sace me yācamānassa bhavaṃ nānupadassati
sattame divase tuyhaṃ muddhā phalatu sattadha"
(Sutta N. v. 1. 8, p. 180).

Anupadassati (Sk. *anu-pra-dā*), 'to give,' 'make over.'

ANUPARIGACCHATI.

"Sabbā disānuparigam ma cetasā" (Saṃyutta III. 1. 9). See Jāt. IV. p. 267.

Anuparigacchati (Sk. *anu-pari-gam*), 'to traverse,' 'encompass.'

ANUPARIDHĀVATI.

"Tato eva avitīvattā sakkāyaṃ nissaraṇābhimukhā
ahutvā sakkāyatiraṃ eva *anuparidhāvanta* jātima-
raṇasārino rāgādihi anugatattā punappunaṃ jātimaraṇaṃ
eva anusaranti." (Therī G. Com. p. 194).

Anuparidhāvati (*anu-pari-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

ANUPARIVATTI.

“Keci ādiccam anuparivattanti” (Suttav. I. p. 307).

“Devadatto ca Bodhisatto ca ekato anuparivattanti ti” (Mil. p. 204).

Anuparivattati (anu-pari-vṛit not in Sanskrit), (1) ‘to turn towards;’ (2) ‘to meet.’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence): “Das’ ime maharāja kāyānugatā dhammābhava kāyam anudhāvanti anuparivattanti” (Mil. p. 253).

ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etaṃ ukkhittakam bhikkhum anuvattittha anuparivārethā ti” (Mahāv. X. 1. 3, p. 338).

Anuparivāreti (anu-pari-vṛi not in Sanskrit), ‘to stand by, countenance.’

ANUPAVAJJA.

“Kin-nu kho me imehi tihi ṭhānehi anupavajjas-sa divaso vitivattatiti” (Mil. p. 391).

Anupavajja, ‘blameless,’ ‘irreproachable,’ from upavajja=upa-vadya: cf Pāli an-avajjo.

ANUPAVIṬṬHA.

“Jānām’ aham bhante Nāgasena, vāto atthīti me hadaye anupaviṭṭham, na cāham sakkomi vātam upadas sayitun ti” (Mil. p. 270).

Anupaviṭṭha, pp. of anupavisati (Sk. anupraviṣ) = entered.

We sometimes find anupaviṭṭha: “Puna ca param mahārāja rukkho upagātānam - anupaviṭṭhānam janānam chāyam deti” (Mil. p. 409).

Anupaviṭṭhānam janānam = to persons coming under (for shelter).

Anupaviṭṭhatā occurs in Mil. p. 257: “Saṅghasamayam anupaviṭṭhatāya pi dakkhiṇam visodheti.”

ANUPAHATA.

“Gimhe . . . anupahataṃ hoti rajojallam”
(Mil. p. 274).

Anupahata (pp. of anu-pra-han, not in Sanskrit),
‘to throw up.’

ANUPĀTĪ.

“A-suddha bhakko’ si khaṇānupātī” (Jāt. III. p. 528). “Khāṇānupātī ti pamādakkaṇe anupatanasilo.” (Com.)

Anupātī (Sk. anu-pātin), ‘following,’ khaṇānupātī = following the impulse of the moment.

ANUPĀPUṆĀTĪ.

“Kalyāṇadhammo ti yadā janinda
loke samaññaṃ anupāpuṇāti”
(Jāt. II. 65 ; see Mil. p. 276).

Anupāpuṇāti (Sk. anu-prāp), ‘to reach,’ ‘attain;’ anupāpita (Mil. p. 252).

ANUPPIYA.

“Anuppiya-bhāṇī” = anuppiyaṃ yo āha” (Jāt. II. p. 390).

Anuppiya (anu-priya [not in Sanskrit], ‘what is pleasant,’ ‘flattery.’

ANUPESATI.

“Tato rājā aññamaññaṃ anusāreyya anupeseyya”
(Mil. p. 36).

Anupeseti (caus. of Sk. anu-pra-ish), ‘to send forth after.’

ANUPPAVATTAKA.

“Dhammacakkānupavattakā bhikkhū,” ‘turning the wheel of the law’ (Mil. p. 343).

Cf. “cakkānupavattako therō” (Thera G. v. 1014, p. 91).

ANUPHARAṆA.

“Satayojan ānupharaṇaccivega” (Mil. p. 148).

Anupharaṇa (from anu-sphar, not in Sanskrit)
‘flashing through.’

ANUBUJJHATI.

“Yo pubbe katakalyāṇo katattho-m-anubujjhati
atthā tassa pavaddhanti ye honti abhipatthitā” (Jāt. III.
p. 387).

Anubujjhati (pass. of anubuddh), ‘to be remembered’ has here the sense of avabujjhati.

For anubodha see Mil. p. 233.

ANUBHĀSATI.

“Bhāsanti anubhāsanti,” spoke and respoke (Mil.
p. 345).

ANUMAJJATTI, ANUMAJJANA.

“Navaṅgam-anumajjanto rattibhāge rahagato”
(Mil. p. 90). Anumajjiyati (passive) (Mil. p. 275).

“Vicāritan ti anumajjana-visena pavatto visisena”
(Sum. p. 122). “Anumajjana-lakkhaṇo . . . vicāro
ti (Mil. p. 62; Sum. p. 63). “Anu-majjati (anu-
mṛij, not in Sanskrit), ‘to consider,’ ‘thresh out.’

ANUPPABANDHATI.

“Tasmim talāke udakūpari mahāmegho aparāparam
anuppabandhanto abhivasseyya, api nu kho . . .
tasmim talāke parikkhayam pariyādānam gaccheyyāti—Na
hi bhante ti—kena kāraṇena mahārājāti—Meghassa
bhante anuppabandhanatāyātīh” (Mil. p. 132).

Anuppabandhati (anu-pra-bandh. not in
Sanskrit), ‘to follow,’ ‘succeed.’

Anuppabandhāpeti (caus., Mil. p. 132).

ANUMAÑÑATI.

“Yathā kaliro susu vaddhitaggo dunnikhamo hoti pasā-
khajāto,

evam aham bhariyāyānītāya; anumañña maṃ pab-
bayito’ mhi dāniti”¹ (Thera G. v. 72, p. 11).

¹ ‘As a young palm which, with its full-grown top, has become

Anumaññati (Sk. *anu-man*), 'to excuse.'

For *dunnikkhamo* (in the passage quoted above there is the various reading *dunnikkhayo*. Cf. *Jāt.* IV. p. 449, where *dunnikkhayo* = *dunnikkaddhiyo*).

"*Dalhasmi mūle visate virūlhe
dunnikkhayo veḷu pasākhajāto.*"

ANUYĀYATI.

"*Cakkavatti divase divase samuddapariyantam mahā-paṭhavim anuyāyati*" (*Mil.* p. 391).

Anuyāyati (Sk. *anuyā*), 'to go through' (*Sutta N.*).

ANUYOGA.

"*Anuyogaṃ dammi*," 'I give an application' (*Mil.* p. 348).

ANULIMPATI.

"*Besajjena anulimpati*" (*Mil.* p. 112, 252). *Anulimpāna* (*Ibid.* pp. 353, 394).

Anulimpati (Sk. *anu-lip*), 'to anoint,' 'besmear.'

ANULEPA.

"*Bhesajjapānānulepa*" (*Mil.* p. 152).

Anulepa (Sk. *anulepa*), 'anointing.'

ANURATTA.

"*Idha mahārāja rañño cattāro mahāmattā bhavēyyum, anurattā laddhayasā vissāsikā*" (*Mil.* p. 146).

Anuratta (pp. of *anu-rañj*), 'attached, faithful.'

ANURAVATI, ANURAVANĀ *see* ANUSANDAHATI.

ANUVATTANA, ANUVATTĪ.

"*Tividhassa sucaritadhammassa anuvattanam*" (*Jāt.* I. p. 367).

Anuvattana (Sk. *anuvartana*), 'compliance,' 'complying with.'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.'

“Bhattu-vas ānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jāt. II. p. 348).

Anuvattinī f. (Sk. anuvartinī), ‘following, obeying’ (Jāt. III. 319).

ANUVĀCETI.

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 845).

ANUVĀTAM.

“Tīṇ’ imāni bhante gandhajātāni yesaṃ anuvātaṃ yeva gandho gacchati no paṭivātaṃ” (Aṅguttara III. 79).

Anuvāte, ‘in the direction of the wind’ (Jāt. II. p. 383).

“Anujānāmi bhikkhave anuvātaṃ paribhaṇḍaṃ āropetun ti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage anuvātaṃ seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol. ii. p. 231.

ANUVĀSETI.

“[Bhisakko] . . . viricanīyaṃ vireceti anuvāsaniyaṃ anuvāseti” (Mil. p. 169). Anuvāsita (Ibid. p. 214); anuvāsana (Ibid. p. 353).

Anuvāseti caus. of anuvasati (not in Sanskrit), ‘to administer an enemata’: cf. Sk. anuvāsana, ‘an oily enema.’

ANUVIDHĪYATI.

“Suṇanta dhammaṃ kālena tañ ca anuvidhīyantu” (Thera G. v. 875 p. 81).

Anuvidhīyati = anusikkhati, anuvattati (Sk. anuvī-āhā), ‘to act in conformity with,’ ‘to follow (instruction)’: cf. :—

“Porāṇaṃ pakatiṃ hitvā tass’eva anuvidhīyati ti (Jāt. II. p. 98; ibid. III. p. 357).

ANUVIGAṆETI.

“Na nūnāyaṃ paramhitānukampino rahagato anuvigaṇeti sāsanaṃ” (Thera G. v. 109, p. 16).

In the above passage anuvigaṇeti (not in Sanskrit) seems to have the meaning of vigaṇeti, ‘to regard.’

ANUVICINTETI.

“Ayonim paṭṭinisaṃja || yoniso anuvicintaya”
(Saṃyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396).

Anuvicinteti (Sk. anu-vi-cint), ‘to consider.’

ANUVIJJATI.

“Tāta, rājanivesanato bahum ratanabhaṇḍam haṭṭam,
anuvijjitaṃ vattatīti āha” (Jāt. III. p. 506).

Anuvijjati (Sk. anu-vid), ‘to find out,’ ‘discover.’

ANUVISAṬA.

Anuvisaṭa = patthata, paññāta; “Sabbā disā anuvisaṭo ‘ham asmi.” Jāt. IV. p. 102; (anu-visṛita not in Sanskrit).

ANUVUTTHA.

“Ciraṇuvuttho pi karoti pāpaṃ,” a (wicked) person living along with (a good person) will yet commit a crime (Jāt. II. p. 42).

Anuvuttha, pp. of anu-vasati, ‘to dwell with.’

ANUSAÑCARATI.

“Aparantagamanamaggaṃ anusañcarante manusse gahetvā khādanti” (Jāt. III. p. 502).

Anusañcarati (Sk. anu-sañ-car), ‘to cross.’

ANUSAÑÑĀTI.

“Tasmiṃ . . . samaye rañño na phāsu hoti atiyātaṃ vā nīyyātaṃ vā paccantime vā janapade anusaññātaṃ” (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.

Does anusaññāti (Sk. anu-saṃ-yā) mean ‘to visit one after the other,’ or does it signify ‘to conciliate’ (Sk. anu-sañ-jñā)?

ANUSAÑÑĀYATI.

“Atha kho Vassakāro brāhmaṇo . . . kammante anusaññāyamāno yena darūgahe gaṇako ten’ upasaṅkami” (Suttav. I. p. 48).

Anusaññāyati here seems to represent Sk. anu-saṇ-dhyāyati, ‘to investigate.’

ANUSATTHI.

“Tathāgato . . . anusatthim deti” (Mil. p. 172; see *ibid.* pp. 98, 227). “Ācariyānusatthi” (*Ibid.* p. 347).

In the above passages anusatthi has the same sense as anusitṭhi (cf. Suttav. I. p. 342, and see note on Abhisattha).

ANUSĀSANĪ.

“Anusāsani-pātihāriya” (Āṅuttara III. 60. 6; Cullav. VII. 4; see Jāt. III. p. 323, and cf. anusāsaniya, Dh. 145; anusāsiyati, Mil. p. 186).

ANUSANDAHATI.

“Yathā kamsathālam¹ ākoṭitaṃ pacchā anuravati anusandahati, yathā . . . ākoṭanā evaṃ vitakko datṭhabbo, yathā anuravaṇā evaṃ vicāro datṭhabbo” (Mil. p. 63).

“Anuravati anusandahati,” a sound follows, or is connected (therewith). Cf. Sk. anu-sa-n-dhā, and Pali anu-sandhi, anu-sandhika.

ANUSIKKHATI.

“Ye pi tassa anusikkhanti te pi kāyassa bheda . . . nirayaṃ upajjanti” (Mil. p. 61; see Sutta N. II. 7. 11; Jāt. III. p. 315; Thera G. v. 963, p. 88; Saṃyutta II. 2. 2, p. 53). Anusikkhāpeti (Mil. p. 352).

Anusikkhati (Sk. anu-ṣikṣhayati, desid. caus. of anu-ṣak), ‘to imitate,’ follow (with gen. or acc. and gen.).

ANUSIBBATI.

“Itare pi gavakkha-jāla-sadisam anusibbantā nikhantā” (Suttav. I. p. 336).

Anusibbati (Sk. anu-siv), ‘to interweave.’

¹ In the above passage kamsathāla means ‘a gong.’ Childers cites the word only in the sense of ‘a bronze dish or plate.’ See Jāt. III. p. 224, where kamsathāla signifies ‘a metal dish’ (of gold or silver), as opposed to mattikathāla, ‘an earthenware dish.’ But ought we not to read kamsatālaṃ?

ANUSETI.

“Dīgharattānusayitam [gandham]” (Thera G. v. 768, p. 75; v. 1275, p. 114).

“Dīgharattam a n u s a y i t a m dīṭṭhigatam ajānatam” (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausböll).

A n u s e t i (Sk. a n u - ṣ ī, ‘to adhere closely to’), ‘to continue, endure.’

“So ca khvassa kodho na dīgharattam anuseti” (Aṅguttara, 130; Puggala III. 2).

ANUSSAVA.

“No paramparāgato a n u s s a v o t i” (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

A n u s s a v a, ‘report,’ ‘tradition.’ Cf. a n u s s u t i k a (Sum. p. 106-7).

ANŪPA, ANOPA.

Childers has a n u p a, ‘watery,’ but not a n ū p a. Cf. Sk. a n ū p a, ‘watery.’ “A n ū p a khetta,” ‘a marshy field’ (Mil. p. 129; Jāt. IV. p. 381).

“Haritā n o p ā t i udaka-middhamanassa ubhosu passesu harita-tiṇa-sañchinnā a n u p a - b h ū m i y o” (Jāt. IV. p. 358).

ANEKAṂSIKATĀ.

“Paṇḍako anekamsikatāya mantitam guyham vivarati na dhāreti” (Mil. p. 93).

A n - e k a ṁ s i k a - t ā from the adj. e k a ṁ s i k a, ‘certain.’

ANOVASSAKA.

“Sā tam disvā sāmī me a n o v a s s a k a m ṭhānaṃ jānāhīti āha” (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

A n - o v a s s a k a, ‘dry,’ ‘sheltered from the rain,’ from o v a s s a k a (a v a - v a r s h a k a not in Sanskrit), ‘rainy,’ ‘wet.’

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

“Padānusāra,” ‘tracking the footsteps’ (Jāt. III. p. 93).

“Bodhisatto pi papātā n u s ā r e n a pabbato patanto . . . gumbe laggi” (Jāt. II. 118).

A n u s ā r a (Sk. anusāra), ‘following,’ ‘tracking.’

For a n u s ā r ī in vipathā n u s ā r ī see Thera G. v. 1141, p. 108; a n u s ā r e t i (caus. of a n u - s r i) Mil. p. 86 (*see* A N U P E S A T I), ‘to pursue.’

ANTAVĀ.

“A n t a v ā c a a n - a n t a v ā c a l o k o t i” (Mil. p. 145).

A n t a v ā (Sk. a n t a v a n t) ‘perishable.’

ANTOBHAVIKA.

“[Buddho] saṃyutto lokena, a n t o b h a v i k o l o k a - m i m , l o k a s ā d h ā r a ñ o” (Mil. p. 95).

“Buddho, associated with the world, born in the world, having fellowship with the world.”

Cf. Sk. a n t a r b h a v a , ‘generated within,’ ‘inward.’

ANVĀGATA.

“Cutā patanti patitā giddhā ca punar āgatā.

katam kiccam ratam rammam sukhen’ a n v ā g a t a m s u k h a n t i .” (Thera G. v. 63, p. 10; Jāt. IV. p. 385).

A n v ā g a t a (Sk. a n v ā - g a t a), ‘following.’

ANVĀNETI.

“Ye kec’ ime ditṭhi paribbasānā
idam eva saccaṇ ti vivādiyanti
sabbe va te nindam a n v ā n a y a n t i”

(Sutta N. IV. 13. 1).

“A n v ā n e t i (Sk. a n v - ā - n ī) ‘to lead to, to incur.’

ANVĀYIKA.

“Paññā hi seṭṭhā kusalā vadanti
nakkhattarājā-r-iva tārakānaṃ,
sīlaṃ siriṇ cāpi sataṇ ca dhammaṃ
a n v ā y i k ā paññavato bhavanti”

(Jāt. III. 348).

A n v ā y i k a , a follower probably, on account of the metre, for a n v a y i k a .

ANVĀVISATI.

“Maro pāpimā Pañcasālake brāhmaṇagahapatike an v ā-
visi” (Mil. p. 156).

An v ā vi ṭ ṭ ha (Samyutta IV. 2, 8) Cf. Sk. an v ā vi ṣ, ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Samyutta IV. 2. 4, p. 114.

APAKKHIKA.

“Apakkhiko vādo na sobhati” (Therī G. Com. p. 186). Cf. Pāli pak kh i ka, ‘belonging to a party.’

APAKAḌḌHĀPETI.

“Sakkhara-kāṭhalakam apakaḍḍhāpetvā” (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415-6).

Apa - ka ḍ ḍ h ā pe ti caus. of apakaḍḍhati, ‘to remove.’

APAKANTATI.

“Gale apakantanti” = “gale chindanti” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“Apakantati (Sk. apa - k ṛ i ṇ t a ti), ‘to cut off’ ‘to cut.’

APAKAROTI.

“Maṃ apakaritūna gacchanti” (Therī G. v. p. 447, 167).

Apakaroti = chaḍḍeti (Sk. apa - k ṛ i), ‘to remove, cast out.’ The Com., p. 213, adopts the reading apa - k i r i - t ū n a.

APAKASSATI.

“Sabbe samaggā hutvāna | abhinibbijayātha naṃ
kāraṇḍavaṃ niddhamatha | kasambhūṃ apakas-
satha.” (Sutta N. II. 6, 8.)

Apakassati = apakaḍḍhati (Sk. apa - k ṛ i ṣ h), ‘to remove, put away.’

APAṄĠI.

“Tayā maṃ h’ asitā paṇgi mihitāni bhaṇitāni ca
kisaṃ paṇḍuṃ karissanti, sāvā sākhā Parantapan ti”
(Jāt. III. 419).

A pa ñ gī, 'black-eyed,' from Sk. apā ñ ga, the corner of the eye, and asita, black.

For a va ñ ga = a pa ñ ga see Cullavagga X. 10. 4.

APACITA, APACITI.

"Bhagavā . . . hoti . . . pūjito a pa ci to" (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

A pa ci ta (Sk. a pa - ci ta), 'honoured.'

"Dvādas' ime . . . a pa ci ti m na karonti;" "Atha pa pāṭikāya pi a pa ci ti kātābbā" (Mil. p. 180).

"Dhamme a pa ci ti" (Thera G. v. 589, p. 61);

"a pa ci ti m karoti" (Mil. p. 284).

a pa ci ti (Sk. a pa ci ti), 'expiation,' 'reverence.'

APACINATI.

"A pa ci ne th' eva kāmāni" (Jāt. IV. p. 175).

A pa ci na ti = viddhamseti (Sk. a pa - ci, 'to diminish').

APANAMATI.

Childers has a pa nā me ti, but not a pa na ma ti, 'to depart.' Cf. "Sutvāna nāgassa a pa na mi ssa n ti ito" (Sutta N. v. 13, 1).

APANUDETI.

"Tato ahi te a pa nu de ti, hi te upagaṇhāti" (Mil. p. 88).

A pa nu de ti (Sk. a pa - nu d), 'to remove.'

APAMĀRIKA.

Kuṭṭhika gaṇḍikā kilāsikā soṣikā a pa m ā ri k ā (Suttav. II. pp. 10, 11).

Apamārika, 'epileptic.' See Childers, s.v. a pa m ā ra.

APALEPA.

"So' pa le pa - pa ti to ja rgharo" (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.

A pa le pa (= le pa, pa le pa) stands probably for a va pa, 'plaster.'

APALOKĪ, APALOKETI.

“Puna ca param . . . hatthī sabbakāyen’ eva apaloketi, ujukaṃ yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam” (Mil. p. 398).

Apalokī, ‘cautious.’ Apaloketi (apa-lok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious.’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission.’ See Suttav. I. p. 10.

Apalokana-kamma, ‘the proposal of a resolution’ Cullav. IV. 14. 3).

APAVAGGA.

“Tuvam pi tasmim jītapāṇcamāre
devātideve varadhammarāje
saggāpavaggaḍhigamāya khippam
cittam pasādehi narādhirāja.”

(Dāth. III. 75.)

Apavagga (Sk. apa-varga). ‘final beatitude, nirvāna.’

APAVYŪHĀPETI.

“Paṃsum apavyūhāpesi” (Jāt. IV. p. 349).

Cf paṃsum vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text.

“Kvāyaṃ kuṭṭhī vicarati ti niṭṭhubhitvā abyāmato¹ karitvā pakkāmi” (Udāna V. 3).

The Com. to Udāna V. 3; explains apasabyāmato karitvā by apasabyam katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, ‘to go on the right side.’

Apavyāmato (with the v. l. abyāmato) occurs in Saṃyutta Nikāya XI. i. 9:—

¹This is the reading of A, the Burmese MS.; B has apa-bhyāmāto; D, abhyāmato; Com. apasabyāmato.

“Atho kho bhikkhave Vepacitti aṭaliyo upāhanā ārohitvā khaggaṃ olaggetvā chāttena dhāriyamānena aggadvārena assamam pavasitvā te isayo sīlavante kalyāṇadhamme apavyāmato karitvā atikkami.”

Here apavyāmato karitvā=apasavyaṃ katvā=avyāmato katvā, ‘to treat disrespectfully’; apavyāmato, avyāmato, and vyāmato seem to have the sense of ‘disrespectfully.’

APĀDAKKA.

“Apādakehi me mettāṃ, mettāṃ dipādakehi me” (Jāt. II. p. 146; Cullav. V. 6).

Apādaka (=dīghajātika), ‘without feet,’ i.e., ‘a snake.’ The term is also applied to ‘fish.’

APĀYĪ.

“Chāyā va an-apāyīnī” Thera G. v. 1041-3; Mil. p. 72).

Apāyīnī, f. of apāyī transitory from apayā, ‘to go away, fall off.’

APĀLAMBA.

“Hirī tassa apālambo || satiyassa parivāraṇam
Dhammāhaṃ sārathim brumi || sammādiṭṭhi purejamaṃ”
(Saṃyutta I. v. 6).

“Modesty is the drag (of that chariot), meditation is its escort; the law I call the charioteer speeded on by right views.” Apālamba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 82. 2, p. 184.

APITHĪYATI.

“Navena sukha dukkhena porāṇaṃ apithīyati” (Jāt. II. p. 157).

“An old (pleasure or pain) is hidden or disappears by reason of a new one.”

Apithīyati (Sk. *api-dhā*)=*paṭicchādiyati*.
See **pithīyati** (Thera G. v. 872, p. 81, and Dhamma-
pada, v. 173). Cf. **apihita** (Jāt. IV. p. 4).

APIHA, APIHĀLU.

“So 'ham akaṅkho **apiho anupayo**” (Saṃyutta VII.
2, 8). “**Akuhako nipako apihālu**” (Ibid. VIII. 2, 6).

Apiho (Sk. *a-sprīha*); **apihālu** (Sk. *a-sprīhālu*), ‘free
from covetousness.’

APEKKHAVĀ.

“Dummano tattha atthāsiṃ sāsanaṃ **apekkhavā**”
(Thera G. 558, p. 59).

Cf. **anapekkhavā** (Ibid. v. 600, p. 62; Jāt. I. p. 141).
Apekkhavā, ‘longing,’ ‘desiring.’

APPAKKHATĀ.

“Tumhañ ñeva saṅgho uññāya paribhavana **akkhantiyā**
vebhassiyā dubbalyā” (Suttav. II. p. 241).

Dubbalyā = **appakkhatā** = ‘groundlessly,’ ‘without
strong evidence.’

Does **appakkhatā** = *a-pakkhatā*, Sk. *pakṣha-*
tā, alliance?

APPAÑÑATTI.

We sometimes find **appaṇṇatti** for **appaññatti**,
‘disappearance’; **appaññatiṃ gacchati** = *atthaṃ*
gacchati, ‘to disappear.’

“**Niruddhā sā acciappaññattiṃ gatā ti**” (Mil. p.
78). Cf. “**appaṇṇattika-bhāvaṃ agamāsi**=*abbhatthaṃ*
agamāsi. (Jāt. I. p. 478; see Sum. p. 128).

ABBUDA.

Childers gives no instances of **abbuda** in the
sense of ‘the second stage of the foetus,’ but see Mil. p.
40; in the sense of excrescence, see Suttav. I. pp. 275,
294, 307 (Saṃyutta, I. 8. 7); for the meaning of ‘a high
numeral’ see Sutta N. III. 10. 4, and cf. **nirabbuda**
Suttav. I. p. 70; Saṃyutta VI. 10, p. 152.

ABBHACHĀDETI.

“Ummāpupphavasamānā gaganā v’ abbhachāditā
nānādi jaggaṇakīṇṇā te selā ramayanti maṃ”

(Thera G. v. 1069, p. 95).

Abbhachādeti (Sk. abhy-ā-chādayati), ‘to cover.’

ABBHAÑJATI.

Childers quotes abbhhañjana without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb abbhhañjati (Sk. abhy-añj). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

ABBHATĪTA.

“Bahūni vassāni abbhatitāni” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read abbhatitama.

Abbhatita = atikkanta (Sk. abhy-atita).

ABBHANUMODATI.

Childers has the noun abbhanumodana, but not the verb. See Mil. p. 29, “thero abbhanumodi” (Ibid. p. 210; Aṅguttara III. 6).

Abbhanumodati (abhy-anu-mud not in Sanskrit), ‘to rejoice,’ ‘be glad.’

ABBHĀGATA.

“Ahaṃ manusseṣu manussabhutā
abbhāgatān’ āsanakam adāsīm”

(Vimāna I. 5, p. 1).

Abbhāgata (Sk. abhy-ā-gata), ‘a stranger.’

ABBHĀHATA.

“Maccun’ abbhāhato loko.” The world is struck by death. (Thera G. v. 448-9, p. 47 = Saṃyutta I. 7. 6.) Cf.

“ti-lakkhaṇ abbhāhataṃ dhamma katham sota-
kāmo” (Sum. p. 147). Cf.:—

satti-satta-saṃ abbhāhato (Sum. p. 140).

Abbhāhata pp. of abhy-ā-han.

ABBHUKKIRATI.

“So cakkaratanam abbhukkirivā saddhim
parisāya Cātummahārājika-devalokaṃ agamāsi” (Jāt. II.
p. 311-2).

Abbhukkirati (abhy-ud-kṛi not in Sanskrit),
‘to give up.’

ABBHUJJALANA.

“Abbhujjalanan ti mantena mukhato aggi-jālā-
niharanaṃ” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), ‘spitting out
fire by means of spells.’

ABBHUDĪRETI.

“Tā . . . rahitamhisukhanissinā imā girāabbhudīre-
sum” (Therī G. v. 402, p. 163).

“Pasannacitto giram abbhudīrayi” (Sutta N. III.
11. 12). See Sum. p. 61.

Abbhudīreti (abhy-ud-īr) ‘to raise the voice,
utter.’

ABBHUDDETI.

“Abbhuddayaṃ sārādiko va bhānumā” (Vimāna
64, 67).

Abbhuddeti (Sk. abhy-ud-eti), ‘to rise.’

ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare
abbhuddhanantā sukate pilandhare”
(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abbhuddhanati? (abhy-ud-
dhan), ‘to shake, rattle.’ But is the root dhvan?

ABBHUNNADITA.

“Abhivutṭhā vammatalā nagā isibhi sevītā
abbhunnaditā sikhīhi te selā vamayanti maṃ”
(Thera G. v. 1065, p. 95).

Abbhunnadita pp. of abhy-ud-nad (not in
Sanskrit), ‘to resound.’

ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunnamitvā Bhagavato citakam nibbāpesi” (M.P.S. p. 68).

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

ABBHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturaṅginim senam sannayhitvā rājānam Passenadi-kosalam abbhuyyāsi yena Kāsī” (Samyutta III. 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

ABBHOKIRATI, ABBHOKIRANA.

“Uppaddhapadumātā ’ham āsanassa samantato abbhokirissam pattehi pasannā sakehi paṇihi” (Vimāna 5, 9, p. 4 ; 35, 11, p. 34).

“Natānam abbhokiranaṃ” (Sum. p. 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokirana (abhy-ava-kirana), ‘bedecking ?’

ABHIKAṆKHATI, ABHIKAṆKHĪ.

“Kāmānam sītibhāvābhikaṅkhinī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikaṅkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇṇikā jammī udukkhalaṃ abhikaṅkhati” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikaṅkhati (Sk. abhi-kāṅkṣh), ‘to long for, desire.’

ABHIKĪRATI.

“Atha mam ekam āsinam || aratī nābhikīrati” (Samyutta II. 2, 8).

Saññā me abhikīranti viveka-paṭisaññutā” (Thera G. v. 598, p. 62).

Abhikīrati (Sk. abhi-kṛī), ‘to overpower.’

“Dipaṇ ca kātuṃ icchāmi yaṃ jarā nābhikīratitī” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to conquer.’

ABHIKKHIPATI.

“Tato ca kāsūṃ vilikhāya majjhe
Katvā tahiṃ dātūṃ abhikkhipitvā”
(Dāṭh. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf.
abhinikkhipati, Dāṭh. III. 12.

ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya putṭho
Abhigajjaṃ eti paṭisūvam iccham”
(Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj), ‘to roar.’

In the following passage abhigajjanti (applied to trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va mālu-
teritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the follow-
ing:—

“... Giribbaje citra-chadā vihaṅgamā
Mahinda-ghosa-tthanitā bhigajjino te taṃ ramissanti
vanamhi jhāyinam” (Thera G. v. 1108, p. 99).

“Sunila-gīvā susikhā supekhunā sucitta-patta-cchadanā
vihaṅgamā

Sumaṇḍu-ghosa-tthanitā bhigajjino te taṃ ramissanti
vanamhi jhāyinam” (Ibid. v. 1136, p. 102).

ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-gridh not in Sanskrit), ‘to
crave for.’

ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhichanno = Nago suvaṇṇajālana
abhicchanno (Jāt. II. pp. 370–1, 48; see Sutta N. IV.
2. 1).

Abhicchanna pp. of abhi-cchad, ‘to cover.’

ABHIJAPPATI.

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijappanti paṭicca lābham” (Ibid. V.4.4).

The Sk. abhijalpati has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhijappā quoted in Nettipakarāṇa (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst. 106, 107, 110. See Samyutta IV. 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

ABHIJJALATI.

“Saccena dāvaggiṃ abhijjalantaṃ
Vassena nibbāpayi vārido ‘va’”

(Dāṭh. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

ABHIJAVATI.

“Na hi vaggu vadanti vadantā
nābhijavati, na tāṇaṃ upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

ABHIJĀNA.

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhijñāna, ‘recollection.’

ABHIJĀYATI.

“Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavaṃsa II. 129).

ABHIJIGĪSATI.

“Uccāvacceḥ’ upāyehi paresaṃ abhijigīsāti” (Thera G. v. 743, p. 73).

Abhijīsā = jigīsā = Sk. jigīrshā from root ḥri.
Cf. jigimsaṃ (Jāt. III. p. 172), jigīsam (Thera G. v. 1110, p. 99), and see Childers s.v. jigimsati.

ABHIJJHĀYATI.

“Abhijjhāyimsu brahmaṇā” (Sutta N. II. 7, 18).

Abhijjhāyati, Sk. abhi-dhyai, ‘to become covetous.’

Cf. abhijjhā, Sk. abhidhyā, and abhijjhālu (Aṅuttara III. 160).

ABHITAKKETI.

“Yam dhammikaṃ naravaram abhitakkayitvā jāyā patī visayam etam upā gamimsu” (Dāṭh. v. 4).

Abhitakketi (caus. of abhi-tark, not in Sanskrit), ‘to search for.’

ABHITATTA, ABHITĀPA.

“Ghammābhitatta” (Jāt. II. p. 223; Sutta N. v. 1. 39) uṇhābhitatta (Mil. p. 97; Cullav. p. 20).

“Pākatika-aggito nerayiko aggi mahābhitāpataro hoti” (Mil. p. 67).

Abhitatta (Sk. abhi-tap-ta), ‘scorched;’ abhitāpa (Sk. abhitāpa), ‘extreme heat.’ Cf. sīsābhitāpa, ‘sunstroke’ (Suttav. I. p. 83).

ABHITUNNA.

“Adhimuttavedanābhitunna” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

Abhitunna (pp. of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

ABHIDHARA.

“Abhidhara-māna,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhara, ‘firm, bold;’ cf. Sk. abhi-dhri, ‘to uphold,’ ‘maintain.’

ABHIDHĀRETI.

“Koṇḍañṇassa aparena Maṅgalo nāma nāyako
 tamam loke nihanvāna dhammokkam a b h i d h ā r a y ī ti”
 (Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).
 Abhidhāreti (caus. of abhi-dhṛi), ‘to hold aloft.’

ABHIDHĀVATI.

“Abhidhāvathā ca patathā ca” (Jāt. II. p. 217).
 “Balena saddhiṃ caturaṅgikena
 abhidhavantam¹ atibhimsanena
 ajeyyasattham paramiddhippattam
 damesi yo Ālavakam pi yakkham”
 (Dāth. III. 47).
 Abhidhāvati (Sk. abhi-dhāv), ‘to rush about.’²

ABHINAMATI.

“Passa samādhī-subhāvitam cittam ca vimuttam || na
 cābhinatam na cāpanatam na ca sa-saṅkhāra-nig-
 gayha cāritavatam” (Samyutta I. 4. 8).
 Abhinata (pp. of abhi-nam), ‘depraved.’

ABHINAVA.

Abhinava-yobbana = Sk. abhinava-yauvana, very
 youthful (Therī G. Com. p. 201) = abhi-yobbana
 (Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;
 Suttav. I. p. 337.

Abhinava (Sk. abhinava), ‘quite new.’

ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te
 tam dantadhātum abhinikkhipimsu”
 (Dāth. III. 12; cf. abhi-kkhipitvā, Dāth. III. 60).

Abhinikkhipati (abhi-ni-kship), ‘to throw
 down.’

ABHINIGGAṆHANĀ.

“Āmasanā . . . abhiniggaṇhānā . . . chupanam.”

¹ The text has abhiddavantaṃ.

² See Com. to Thera G. v. 118, p. 17.

“Abhiniggaṇḥaṇā nāma aṅgaṃ gaheṭvā niggaṇḥaṇa” (Suttav. I. p. 121).

Abhiniggaṇḥaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding.’

ABHININNĀMETI.

“Cittaṃ abhininnāmeti” (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato aḷaṃ abhininnāmeyya” (Saṃyutta IV. 3. 4).

ABHINIPPĪḶANĀ.

“Abhinippīḷanā nāma kenaci saha nippīḷaṇa” (Suttav. I. p. 121).

Abhinippīḷanā (abhi-nis-pīḷanā not in Sanskrit), ‘embracing,’ ‘squeezing.’

ABHINIBBĪJJATI.

“Evam etaṃ avekkhanti rattindivam atanditā
tato sakāya paññāya abhinibbijja dakkhisam”
(Therī G. v. 82, p. 132).

Abhinibbijjate = nibbijjati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbijjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8:—

“Sabbe samaggā hutvāna abhinibbijjayātha nam.”

ABHINIBBĪJJHATI.

“Yo nu kho tesam kukkuṭacchāpakānaṃ paṭhamataraṃ
... aṇḍakosaṃ padāletvā sotthinā abhinibbijjheyya
(Suttav. I. p. 3).

See Buddhist Suttas (pp. 233-4).

Abhinibbijjhati (abhi-ni-vyadh not in Sanskrit), ‘to break forth.’

ABHINIVAJJETI.

“Yehi tihi dhammehi samannāgato bālo veditabbo te
tayo dhamme abhinivajjetvā yehi tihi dhammehi
samannāgato paṇḍito veditabbo te tayo dhamme samādāya
vattisāmā ti (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vrij not in Sanskrit),
'to avoid.'

ABHINIVASSATI.

"Ahaṃ te anusāsāmi kiriye kalayānapāpake
Pāpāni parivajjetha, kalyāṇe abhinivassatha"
(Car. Pit. I. x. 3).

Abhinivassati = abhi-ni-vasati, 'to cultivate.'

ABHINISSAṬA.

"Gotamo nikkhamma-ninno tibhavābhinissaṭo"
(Thera G. v. 1089, p. 96).

Abhinissaṭa (pp. of abhi-nis-sṛi), 'escaped.'

ABHINIHATA.

"Kimādhikaraṇaṃ yakkha cakkābhinihato ahan-
ti" (Jāt. IV. p. 4).

Abhinihata (abhi-ni-han not in Sanskrit),
'oppressed,' 'crushed.'

ABHINĪTA.

"Vātarogābhinīto tvaṃ viharaṃ kānane vane"
(Thera G. v. 350, p. 39; 435, p. 46).

Abhinīta (pp. of abhi-nī), 'attacked.'

ABHINĪLA.

"Bhassarā sucirā yathā maṇi nettāhesuṃ abhinila-
m-āyatā" (Therī G. v. 257, p. 148, Com. p. 201).

Abhinīla, 'very dark.'

ABHIPATTIKA.

"Duggatā devakaṇṇāyo || sakkāyasmim patitṭhitā
te cāpi duggatā sattā || devakaṇṇābhipattikā"
(Samyutta IX. 6. 4).

Abhipattika, 'attaining (to the state of),' from
abhipatti (Sk. abhi-prāpti), 'reaching.'

ABHIPĀRUTA.

"Kassapaṃ . . . pavara-rucira-kāsika-kāsāvaṃ abhi-
pārutaṃ disvā na pūjayi" (Mil. p. 222).

Abhipāruta, pp. of abhipārupati (Sk. abhi-prāvṛi), 'dressed.'

ABHIPĀLETI.

"Imaṃ padesaṃ abhipālayāmi" (Vimāna, 84. 21, p. 79).

Abhipāleti (Sk. abhi-pāl), 'to protect.'

ABHIPĪLETI.

"Yathā vā pana . . . manussā rasahetu yante ucchuṃ pīlayanti, tesam ucchuṃ pīlayamānaṃ ye tattha yanta-mukhagatā kimayo te pīliyanti; evam eva kho Tathāgato paripakkamānase satte bodhento dhammayantaṃ abhi-pīlayati, ye tattha micchā paṭipannā te kimī viya marantīti" (Mil. p. 166).

Abhipīleti (Sk. abhi-pīḍ-ayati), 'to crush,' 'squeeze.'

ABHIPŪRETI.

"Yathā vā pana . . . puriso yāvadattham bhojanaṃ bhuñjeyya chādentam yāva kaṇṭham abhipūrayitvā" (Mil. p. 238; see Dāth. III. 60).

Abhipūreti (Sk. abhi-pūr), 'to fill.'

ABHIPPAKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa puṇṇāya" (M. P. S. p. 49).

Abhippakirati (abhi-pra-kṛi not in Sanskrit), 'to cover over.'

ABHIPAMODATI.

"Yathā have paṇa-r-iva ettha rakkhitā
Duṭṭhā mayī aṇṇaṃ abhipamodati"

(Jāt. III. p. 530).

Abhipamodati (abhi-pra-mud not in Sanskrit), 'to rejoice.'

ABHIPPAVASSATI.

"Aggasassaṃ abhinipphannaṃ, mahāmegho abhippavassi" (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

Abhippavassati (Sk. abhi-pra-vṛish), ‘to rain down fast.’

ABHIPPASANNA.

Rājāp’ imesaṃ abhippasanno” (Suttav. I. p. 48).

Abhippasanna pp. of abhipasidati (abhi-pra-sad), ‘favourable.’

ABHIPPASĀDETI.

“Abhippasādehi manam arahantamhi tādine” (Thera G. v. 1173, p. 105).

Abhippasādeti (caus. of abhi-pra-sad) = pasādeti, ‘to propitiate.’

ABHIPPAHĀRAṆĪ.

“Esā Nāmuci te senā || kaṇhassābhippahāraṇī” (Sutta N. III. 2. 15).

Abhippahāraṇī f. of abhippahāraṇa (cf. Sk. praharaṇa), ‘fighting.’

ABHIBHĀSANA.

“Silam cittassa abhibhāsanaṃ” (Thera G. v. 613, p. 63).

Abhibhāsana, ‘enlightenment,’ not used in this sense in Sanskrit.

ABHIMATA.

“Matan ti abhimataṃ” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

ABHIYUJJHATI.

“‘Amhākaṃ santakāni etāni ti abhiyujjhitaṃ te ‘na tumhākaṃ amhākaṃ’ti āgantvā vinicchayaṭṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

ABHIYOGA.

Saddhābhiyoga" (Dāṭh. IV. 7).

Abhiyoga (Sk. abhi-yoga), 'observance.'

ABHIRAKKHA.

"Antarā dvinnam ayujjhapurānam
pañcavidhā ṭhapitā abhirakkhā"

(Jāt. I. p. 204).

Abhirakkhā = ārakkha, 'guard.'

ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appaccayo, an-abhiraddhi (Aṅguta-
tara II. vi. 12). See Jāt. IV. p. 274.

"Anabhiraddhi ti kopo yeva so hi an-abhirādhana-vasena an-abhiraddhi ti vuccati" (Com.).

N'eva attano na paresam hitam abhirādhāyatīti anabhiraddhi, kopassa etaṃ adhvācanam (Sum. p. 52).

Anabhiraddhi, an-abhirādhana, 'displeasure, disaffection.'

ABHIRAVATI.

"Mānusakā ca dibbā ca turiyā vajjanti tāvade
te pi ajja abhiravanti dhuvam buddho bhavissasi"

(Buddhav. II. 90=Jāt. I. p. 18, v. 99).

Abhiravati (Sk. abhi-ru), 'to shout out.'

ABHIROCETI.

"Na dān' āham tayā saddhim samvāsam abhiroca ye"
(Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.

Abhiro ceti (caus. of abhi-ru c), 'to desire.'

ABHIRUTA, ABHIRUDA.

Vihavīhābhinadate¹ sippikābhirute hi ca na me tam
phandati cittam" (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find abhiruda (Sk. abhiruta), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti mam"
(Thera G. vv. 1062, 1064, p. 95).

¹ Vih-a-vih-a = very loud, cf. Sk. vṛi-h-a t, loud, high, shrill.

“Mayūra-koṇcābhīrudamhi kānane” (Thera G. v. 1113, p. 99). See Jāt. IV. p. 446, l. 2.

ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññatā abhilakkhitā ti ādisu salakkhaṇo” (Sum. p. 18).

Abhilakkhita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

ABHILAṄGHATI.

“Tasmim khane gaganatalam abhilaṅghantaṃ eva paripunnāṃ candamaṇḍalam Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböll).

Abhilāpakata, Com. on Thera Gātha v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp. 20, 23).

ABHILEKKETI.

“Rājā’ tha Kittisirimeghasamavhayo so
Cārittalekham abhilekheti saccasandho”

(Dāth. V. 67).

Abhilekheti (caus. of abhi-likhati), ‘to cause to be inscribed.’

ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,
ki’ssābhilepanaṃ brūsi kimsu tassa mahabbhayam.
Avijjāya nivuto loko, vevicchā nappakāsati
jappābhilepanaṃ^{*} brūmi, dukkham assa mahabbhayaṃ” (Sutta N. V. 2. 1-2).

* This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakarāṇa, in which jappā is explained by taṇhā.

Prof. Fausböll translates *abhilepana* by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from *abhilimpati*, 'to daub, smear.'

ABHIVĀNCANA.

"Te titthiyā nam abhivañcananti
rājādhirājam atha saññāpetvā
jigucchaniye kuṇapādikehi
khipimsu dhātum parikhāya piṭṭhe"

(Dāṭh. III. 64).

Abhivañcana (Sk. *abhi-vañc-ana*), 'deceit, fraud.'

ABHIVATṬA.

"*Abhivaṭṭe mahāmeghe*" (Mil. p. 176).

"*Himavante pabbate abhivaṭṭaṃ udakaṃ Gangāya nadiyā pāsāṇa . . . -sakhāsu pariyottharati*" (Ibid. p. 197; see pp. 286, 349).

Abhivaṭṭa! pp. of *abhi-vassati* (see Mil. pp. 132, 411).

ABHIVADḌHI.

"*Abhivaḍḍhiyā vāyamati*" (Mil. p. 94).

Abhivaḍḍhi (Sk. *abhi-vṛiddhi*), 'growth,' 'increase.'

ABHIVADATI.

"*Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyātane abhinandanti abhivadanti ajjosāya tiṭṭhanti*" (Mil. p. 69).

Abhivadati = *abhivandati* (Sk. *abhi-vad*), 'to welcome.'

ABHIVĀYATI.

"*Yathā . . . vāyu supupphita-vanasaṇḍantaram-abhivāyati evaṃ eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramitabbam*" (Mil. p. 385).

Abhivāyati (*abhi-vā* not in Sanskrit), 'to blow through,' 'pervade.'

ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayī”
(Buddhav. X. 5).

Abhivāheti (caus. of abhi-vah), ‘to remove,’
‘put away.’

ABHIVIJINĀTI.

“Saṅgame parasenaṃ abhivijinanti” (Mil. p. 39).
Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to
conquer.’ (See Childers, s.v. abhivijayati.)

ABHIVIÑÑĀPETI.

“Methunam dhammaṃ abhiviññāpeti,” ‘to practise
sexual intercourse’ (Suttav. I. p. 18).

Abhiviññāpeti (caus. of abhi-vi-jñā), ‘to
seek,’ ‘to have recourse to.’

ABHIVITARATI.

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv.
II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañciccā ti jānanto, sañjānanto cecca abhivitaritvā
vītikkamo.”

Abhivitarati (abhi-vi-trī, not in Sanskrit), ‘to
go on with.’

ABHIVISITṬHA.

“Ye dhamme Tathāgato anaññañeyyo hutvā sayam eva
abhivisitṭha-nāṇena paccakkhaṃ katvā pavedeti . . .
pe” (Sum. p. 99).

Abhi-visitṭha (abhi-vi-ṣiṣṭha not in Sanskrit),
‘most excellent,’ ‘very distinguished.’ Cf. visitṭha (Mil.
p. 203).

ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggaṃ
jāyāpatinam atha so abhivedayittha”

(Dāṭh. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’
‘communicate.’

ABHIVYĀPETI.

“Yāni tattha t̥hitāni pupphāni tāni sammā gandhena
disāvidisaṃ abhiyāpeti” (Mil. p. 251).

Abhiyāpeti (Sk. abhi-vy-āp), ‘to pervade.’

ABHISAṂVISATI.

“Kim iva pūtikāyaṃ asuciṃ savanagandhaṃ bhayānakam
Kunapam abhisamvisēyāṃ gattam sakipagghari-
tam asucipunṇam” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi-sam-viṣ not in Sanskrit),
‘to stay with.’

ABHISAJJATI, ABHISAJJANĀ.

“N’ev’abhisajjāmi na cāpi kuppe” (Jāt. III. p. 120).

“Vācābhiḷāpo abhisajjanā vā” (Sutta N. I. 3. 15).

Abhisajjati (abhi-saṅj not in Sanskrit), ‘to
scold.’ Abhisajjanā, ‘scolding.’

ABHISATA.

Ambapalikā gaṇikā . . . abhisatā atthikānam-atthi-
kānam manussānam paññāsāya ca rattim gacchati”
(Mahāv. VIII. 1).

Abhisata, ‘frequented,’ ‘much visited,’ pp. of abhi-
sarati (Sk. abhi-sṛi).

ABHISATTHA.

“Abhisattho va nipatati vayo, rūpaṃ aññam iva tath’
eva santam

tass’ eva sato avippavasato aññass’ eva sarāmi attānan ti”
(Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusit-
tha, āṇatta. The form satṭha = siṭṭha is supported
by Jāt. II. p. 299, where satṭha = anusitṭha. (Cf.
anusatthā = anusāsaka, Jāt. IV. p. 178-9). But ab-
hisattha is also explained in the Com. by abhiḷāpa-
kata; in that case abhisattha, ‘abused,’ would be
derived from ṇam and not from ṇā. See ANUSATTHI.

ABHISANDA.

“Ten'eva kammābhisaṇḍaṇa iddhi-yānam-abhiruyha patthitaṃ nibbāna-nagaram paṇeṇyāti” (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-nissanda (Mil. p. 20).

ABHISANDAHATI.

“Kāli itthi brahātī dhaṅkarūpā satthiṇ ca bhetvā aparāṇ ca satthiṇ ca
bāhaṇ ca bhetvā aparāṇ ca bāhum sīsaṇ ca bhetvā dadhi-
thālikam va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-san-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāḥ. III. 58.

ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino
sabba-kāma-duhass'eva imaṃ dukkham titikkhasi”

(Jāt. II. p. 386).

Abhisandhāya = paṭicca, sandhāya, ‘on account of,’ ‘because of.’

ABHISANNA.

“[Bhagavato] kāye abhisanne Jīvakena vireko kārīto” (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhisaṇṇo hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours.’

ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Saṃyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

ABHISAṂSANĀ.

“Rathassa ghoso apilandhanāni
 khurassa nādi-abhisamśanāyaca
 ghoso suvaggu samitassa suyyati
 gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

Abhisamśana (abhi-çamśana not in Sanskrit),
 brabbling?

ABHISĀPA.

“Muṇḍo virūpo abhisāpam āgato
 kapālahattho 'va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

Abhisāpam āgato = ‘reviled,’ ‘calumniated.’ Cf.
 Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisapati
 see Suttav. II. p. 274; Saṃyutta XI. 1, 10.

ABHISĀRIYĀ.

“Dīgham gacchatu addhānam ekikā abhisāriyā
 Sankete patim mā addasa yā te ambe avāhariti”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who
 goes to meet her lover.’ Abhisaraṇatā, ‘appoint-
 ment’ (Ibid. p. 139 l. 4).

ABHIHĀRETI.

“Sa piṇḍacāram caritvā || vanam abhihāraye” (Sutta
 N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,
 p. 137).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’

In the following passage abhihāreti=abhiharati,
 ‘to gain, acquire’:—

“Attanā coday’ attānam, nibbānam abhihāraye”
 (Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.
 p. 440.

ABHIHITA.

“Buddha-gāthābhihito 'mhi” (Saṃyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct
 reading is Buddhagāthābhigito?

AMAMA.

“Kadā nu 'ahaṃ bhinnapaṭandharo muni kāsāvattho a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gihi dāraposī a m a m o ca subbato” (Sutta N. I. 12, 14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish; cf. Sk. m a m a t ā, selfishness.

AMARA.

“Yadā ca avijanantā iriyanti a m a r ā viyā” (Thera G. v. 276, p. 33).

In the explanation of a m a r ā = vikkhepo (Dīgha I. 1, 2. 23). Buddhaghosa has the following note:—

“A m a r ā nāma maccha-jāti, sā ummujjana-nimmujjanādivasena uduke sandhāvamānā gaheṭṭuṃ na sakkoti” (Sumaṅgala, p. 115).

A m a r ā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

ARITTHAKA.

“Aritthakam nāṇam” (Sum. p. 94).

A r i ṭ ṭ h a k a (Sk. a-risṭaka), ‘perfect.’

What does a r i ṭ ṭ h a k a mean in “mahā-aritṭhako maṇi?”¹ (Saṃyutta IV. 1. 2, p. 104).

In the following passage a r i ṭ ṭ h a seems to be ‘a kind of spirituous liquor.’ “Amajjam a r i ṭ ṭ h a m pivati” (Suttav. II. p. 110).

AVAKANTATI.

“Evam hi etaṃ udupādi sarīreṇa vinābhāvo puthuso maṃ vikantetva khandaso a v a k a n t a t h a ”

(Jāt. IV. p. 155; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut away.’

AVAKUJJA.

“Puggalo a v a k u j j a - p a ṇ ṇ o ” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-

¹ Does it mean ‘very precious’? maṇi may mean sun-glass, burning-glass (see Mil. p. 54, l. 6).

ward,' in opposition to ukkujja, 'set up' (Puggala, III 7. 3), and the phrase "puggalo avakujja-pañño" means 'a man who is a hearer but not a doer.'

Avakujja = 'supine,' in the following passage : "Kalale pattharivāna avakujjo nipajj' ahaṃ" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. avakujjakam see Buddhav. X. 4. See paṭikujja, Jāt. I. p. 456.

"Tassa nāṇavar' uppajji anantaṃ vajirūpamaṃ
tena vicini saṅkhāre ukkujjaṃ avakujjakam."

AVAKKHIPANA.

"Adho avakkhipanena" (Jāt. I. p. 163).
Avakkhipana (ava-kshipana), 'putting down.'

AVAGANDA.

"Na avaganda-karakam bhuñjitabbaṃ. Yo anādariyaṃ paticca ekato vā ubbhato vā gandaṃ katvā bhuñjati āpatti dukkaṭassa" (Suttav. II. p. 196; see Pātimokkha Sekh. IV. p. 46).

Avaganda-karakam = 'puffing out the cheeks,' 'stuffing the cheeks out;' gandaṃ katvā = to puff out the cheeks, may be compared with the phrase phanaṃ katvā, 'to spread out the hood,' with reference to a snake.

AVAGGAHA.

"Dubbutthikā ti avaggaḥo. Vassa-vibandho ti vitam hoti" (Sum. p. 95).

Avaggaḥa (Sk. ava-graha), 'drought.'

AVACARA, AVACARAṆA.

"Tāta tvaṃ sūro saṅgāṃ āvacaro."

"Saṅgāṃ āvacaro sūro balavā iti vissuto." (Jāt. II. 95).

Saṅgāṃ āvacara = 'familiar with war, at home in war.' For avacaraṇa see Jāt. II. p. 95, l. 7).

AVAJĀTA.

"Mukhadugga vibhūta-m-anariya bhūnahu pāpaka
dukkatakāri

purisanta kalī avajāta mā bahubhāṇi 'dha, nerayiko
si."

(Sutta N. III. 10. 8.)

Ava-jāta (Sk. ava-jāta), 'base-born,' as opposed to abhijāta (Mil. 359). See Div. p. 2, l. 13.

AVATITṬHATI.

"Saddhā dutiyā purisassa hoti
No ce assaddhiyaṃ avatitṭhati
Yaso ca kitti ca tatv' assa hoti"

(Samyutta I. 4. 6).

"Kodho mayi nāvatiṭṭhati" (Ibid. XI. 2. 10; Thera G. v. 21). See Jāt. IV. p. 208.

Avatiṭṭhati (Sk. ava-sthā), 'to abide, endure.'

AVADĀNIYE.

"Kāmesu giddhā pasutā pamulhā
avadāniye te visame nivitṭhā
dukkhūpanitā paridevayanti"

(Sutta N. IV. 2. 3).

Avadāniya (Sk. avadāniya), 'stingy, niggardly.'

AVADEHAKA.

"Udarā vadehakaṃ bhutva sayant' uttānaseyyakā"
(Thera G. v. 935, p. 85).

Avadehaka seems to mean 'a surfeit' from avadih, 'to pollute, besmear.'

AVADHĀRAṆA.

"Khalū ti avadhāraṇatthe nipāto" (Therī G. Com. p. 180; Sum. p. 27).

Avadhāraṇa (Sk. avadhāraṇa), 'emphasis, affirmation.'

AVANI.

"Suciram avanipālo saññamaṃ ajjhupeto" (Dāth. IV. 5). Cf. Sk. avani, 'earth.'

AVAPĀYĪ, AVAPIVATĪ.

"Addharattā vāpāyī," drinking at midnight (Jāt. I. p. 163). "Addharatte avapivati" (Ibid. Com.).

AVABUJJHATI, AVABOJJHANTĪ.

"Yathābhutaṃ an-avabojjhantī" = yathābhuc-
caṃ ajānantī (Therī G. Com. to v. 159, p. 193).

Avabojjhantī f. of *avabojjhanta* (ava-budh), 'perceiving, being aware of.'

Avabujjhati = is remembered, occurs in *Jāt. III. p. 387*. See *Sum. p. 52*.

"Yo pubbe katakalāyṇo katattho nāvabujjhati
Atthā kassa palujjanti ye honti abhipatthitā."

(See *Jāt. I. p. 378*; *III. p. 256*; *Sum. p. 53*; *Thera G. v. 737, p. 73*.) For *avabodha* see *Sum. p. 20*.

AVAMAṄGALA, AVAMAṄGALLA.

"Bhante mayham nāmaṃ avamaṅgalaṃ" (*Jāt. I. p. 402*; *Ibid. p. 372*).

"Imam avamaṅgalyaṃ anumodanaṃ kathesi,
avamaṅgallesu anumodanaṃ karonto" (*Jāt. I. p. 446*).

Avamaṅgala, 'inauspicious, unlucky'; *ava-maṅgalla* = *ava-maṅgalya* 'unluck.'

AVARAJJHATI.

"Karissaṃ nāvarajjhissam" (*Thera G. v. 167, 22*). See *Jāt. IV. p. 428, ll. 21, 27*.

Avarajjhati here means 'to desist, give up' (from the root *rādḥ*). The *Com.* has *virajjhissam*, but another various reading is *ava-rujjhissam* as if from the root *rudḥ*.

ĀVALAKKHAṆA.

"Yesam hatthato na labhati [lābham] tesam asim
'avalakkhaṇo' ti garahati" (*Jāt. I. p. 455*).

Āvalakkhaṇa, 'below the mark,' 'not up to the mark.' See *Mil. p. 171, l. 12*.

The *Sk. āvalakṣha* = 'white.'

AVASAṬA.

Avasaṭā nāma titthāyatanam saṅkantā vuccati" (*Suttav. II. p. 216-7*).

Avasaṭa = *saṅkanta*, gone over to, represents *Sk. āpa-sṛi*, 'to go away,' and not *ava-sṛi*; cf. *osaṭa* (*Mil. p. 24*).

AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānam nitthānam” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

AVASSATI.

“Na masi sarīrān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Na taṃ tatrāvasissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasiṭṭhaka see Jāt. II. p. 311.

Avassati (Sk. ava-ṣish), ‘to be left, remain over.’

AVASESAKA.

“Samatittikaṃ an-avasesakaṃ telapattam yathā parihāreyya” evaṃ sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasesakan ti an-avasiñcakaṃ aparissavanakaṃ katvā (Com.)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakaṃ, ‘unspilt’?

AVYĀYATA.

“Avyāyataṃ vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yataṃ (from root yaṃ) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvataṃ, unrestrainedly, excessively, from vy-a-vṛi.

The Com. explains avyāyataṃ vilapasi by avyatta-vilāpaṃ vilapasi.

ASSATARĪ.

“Assatarī attavadhāya gabbhaṃ gaṇhāti parābhavāya gabbhaṃ gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Saṃyutta p. 154.¹

¹ Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

ASSAVATI.

“Āvedhañ ca na passāmi yato ruhiram assave” (Jāt. II. p. 276).

Assavati (āsru not in Sanskrit) = paggharati, ‘to flow, issue.’

ASSĀSAKA.

“So bhikkhu uttanta an-assāsako kālam akāsi” (Sutta v. I. p. 84; II. p. 111).

An-assāsako, ‘not able to draw breath’; cf. Sk. āçvāsaka.

AHI-GUṆṬHIKA, AHI-GUṆḌHIKA.

This word is sometimes written ahi-guṇḍika (Jāt. I. p. 370; II. 429) and ahi-kuṇḍika (Jāt. IV. p. 308). Guṇṭhika = ‘snarer’ from the root guṇṭh, ‘to snare, trap’; but as the term ahig° = ‘snake-charmer, ahi-guṇḍika, from the root guṇḍ, to sing, charm (cf. Sk. guṇḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ali-tuṇḍika.

ĀKAḌḌHANA, ĀKAḌḌHETI.

“Mayaṃ attano balena mahāsamudda-udakaṃ ākaḍḍhema” (Jāt. I. p. 498).

Ākaḍḍheti, caus. of ākaḍḍhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaḍḍhana see Mil. pp. 154, 352.

ĀKARA.

“Ākara ratanuppādāya” (Mil. p. 356).

“Saddhammādhārako thero Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

ĀKIÑCAÑÑA.

“Jhāyī jhānaratā dhīrā santacittā samāhitā
ākiñcaññaṃ patthayānā dhammanagare vasanti te”
(Mil. p. 342).

Ākiñcañña, Nirvāna, ‘nothingness.’

ĀKINŊA.

Our word 'loose' has come to be used in sense of 'dissolute, bad;' so in Pāli we find ākinŋa used in the sense of (1) at large, (2) loose, bad.

"Aññataro pi kho hatthināgo ākinŋo viharati hatthihi hatthinihi" (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

"Ākinŋa luddo puriso dhāticelaṃ va makkhito" (Jāt. III. pp. 309, 539). The Com. explains ākinŋa by gālha.

ĀKURATI.

"Jivhā sukkhati, hadayaṃ byāvattati kaṇṭho ākurati" (Mil. p. 152).

Dr. Trenckner takes ākurati to be a denominative of ākula, 'distressed.' It seems to have here the sense of 'swells,' and may be a denom. of aṅkura, 'intumescence.' We find forms like ākura for aṅkura in niraṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

ĀGĀLHA.

"Saṅgho āgālhayā ceteyya" (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgālāya, which he explains by daḥhabhāvāya. See Ānguttara III. 151-2. Āgālha = gālha (Sk. gādha).

ĀGHĀTANA.

"Visamūlaṃ āghātaṇaṃ chetvā pāpeti nibbutiṃ" (Thera G. v. 418, p. 45).

"Āghātana is explained by Childers as 'shambles' (see Thera G. v. 711, p. 71). It signifies 'place of execution' in Mil. p. 110, l. 19, but in the above passage (? read āghātano) it signifies 'killing, destroying.' Cf. Uddham-āghātanikā ti āghātaṇaṃ vuccati maraṇaṃ" (Sum. p. 119).

ĀNAṆJA.

"Tasmiṃ kāle Bārāṇasirājā attano maṅgala-hatthiṃ

ānañja-kāraṇaṃ sikkhāpetuṃ hatthācariyānaṃ adāsi” (Jāt. I. p. 415).

“Ānañja-kāraṇaṃ kārīyamāno dukkhaṃ adbhivāsetuṃ asakkonto ālānaṃ bhinditvā palāyitva” (Jāt. IV. p. 308).

The ānañja-kamma seems to have been (1) a kind of bending of knees as a mark of obsequiousness, or respect (Jāt. IV. p. 49); (2) a kind of squatting down, so as not to be seen.

ĀNAṆYA.

“Tassa me kim aññaṃ ānaṇyaṃ bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānaṇya (Sk. ānriṇya), ‘freedom from debt.’

ĀMANTANĀ.

“Āmantanā hatthi saṅghāyamañje” (Sutta N. I. 3, 6).

Prof. Fausbøll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

ĀMASATI, ĀMASANA.

“Kumbhiṃ āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360-1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena sannipāto jāyati” (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), ‘handling, touching.’

ĀYĀGA.

“Āyāgo sabbalokassa āhutaṇṇaṃ paṭiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

ĀYUVĀ.

“Tes’ aññatāro ’yam āyuvā dvāre tiṭṭhati māluterito” (Thera G. v. 234-5, p. 30).

Āyuvā (not in Sanskrit), ‘old.’

ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

“Bhagavā . . . addasa Devadattaṃ āyūhitvā anekāni kappakotīsaṇṇasāhassāni nirayena nirayaṃ . . . gacchan-taṃ” (Mil. p. 108).

“Ayaṃ moghapuriso kappatṭhiyaṃ eva kammaṃ āyūhiṣṣati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

ĀLAMBA, ĀLAMBANA.

“An-ālaṃba-cara,” ‘not wandering (in many) channels of thought,’ *i.e.*, having mind fixed only on *one* object of thought (Mil. p. 343). An-ālaṃba = without support in Sutta N. I. 9. 20; Saṃyutta II. 2. 5.

Ālaṃbano—“So[putto] tumhākaṃ upatṭhāko bhaviṣṣati” (Mil. p. 126).

Ālaṃbana (Sk. ālaṃbana), ‘support.’ Cf. ālaṃbana-raju = raju ālaṃbanī (Jāt. III. p. 396).

ĀLĀNA.

“Taṃ ālāne niccecalaṃ bandhitvā tomara-hatthā maussā parivāretvā ānaṇja-kāraṇaṃ kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

ĀLITTA.

“Kaṭukaṃ madhurassādaṃ piya-nibandhanaṃ dukhaṃ khuraṃ va madhuna littaṃ ullittaṃ nāvabujjhati”

(Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

ĀLIMPANA.

“Ālimpanaṃ vijjhāpetum,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Aṅguttara III. 100. 13.

ĀVAJATI.

“Na gabbhaseyyaṃ punar-āvajisaṃ,” ‘I shall not return to the womb’ (Jāt. III. p. 434; *ibid.* IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’

ĀVAPANA.

“Sabbaññūtañāṇassa āvapaṇaṃ katvā dantayugalam adāsi” (Jāt. I. p. 321; Milinda, p. 279).

Āvapaṇa seems to come from the root *vyap* + *ā*.

See “Pāli Journal” for 1885, article *Nikkinaṭi*, p. 42.

ĀVILATI.

“[Udakam] calati khubati lūlati āvilati” (Milinda, p. 259–60).

Āvilati, ‘becomes turbid,’ a denominative from the adj. āvila, ‘turbid.’

ĀVEDHA.

Āvedhañ ca na passāmi yato ruhiram assave” (Jāt. II. p. 276).

“Āvedhañ ca na passāmi ti viddhaṭṭhāne vaṇaṇ ca na passāmi” (Com.)

Āvedha, ‘wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29):—

“Koviḷāra-sūle makkhikā vedhanaṃ” = the impaling of a fly on a kovilāra-stake.

ĀVEṆI.

Childers has āveṇika on the authority of B. Lot. 648, but not āveṇi. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “Āveṇi-saṅgha-kammāni akāsi” (Jāt. I. p. 490).

“Te imehi atṭhārasahi vatthūhi apakāsanti avapakāsanti¹ āveṇi-karonti āveṇi-pavāraṇaṃ karonti, āveṇi-saṅgha-kammaṃ karonti” (Cullav. VII. 5. 2; see ibid. p. 325; Parivāra XV. 10, p. 202).

ĀSATI.

“Seti c’eva āsati ca etthāti senāsanam, mañcapīṭhādīnam. Ten’ āha senāsane ti” (Sum. p. 208).

Āsati (Sk. ās), ‘to sit.’

¹ The various readings are apakāsanti and avapakāsanti.

ĀSAMSA, ĀSAMSATI.

Childers registers āsimṣā, but not āsaṃso, &c.

The phrase “puggalo āsaṃso,” ‘a person without desires,’ occurs in Aṅguttara III. 13. = Puggala IV. 19. = Saṃyutta III. 3, 1, 5.

From āsaṃsati we find the participle āsaṃsāna, which is sometimes written āsasānā.

“Dumāni phullāni manoramāni samantato sabbadisā pavanti

pattam pahāya phalam āsasānā . . .”

(Thera G. v. 528, p. 56).

The Com. explains āsasānā by āsimṣantā gahitukāmā. Nirāsa = nirāsaṃsa. We find the terms nirāsaṃsa, āsaṃsāna in a passage in Sutta N. V. 10. 4 (Nirāsaso so, na so āsasāno = nirāsaṃso so na so āsaṃsāno), which Prof. Fausbøll translates thus: ‘He is without breathing, he is not breathing,’ instead of ‘He is free from desire, he has no desire.’ Cf.:—

“Etādisaṃ brāhmaṇa disvā yakkhaṃ
puccheyya poso sukhaṃ āsasāno”

(Jat. IV. p. 18).

The Com. explains āsasāno by āsimṣanto, and a Burmese MS. reads āsi [ṃ] samāno.

“Thale ca ninne ca vapanti bijam
anūpakhetta phalam āsasānā”

(Ibid. p. 38).

ĀLAKA.

An ālakā is an ‘arrow-straightener,’ which was formerly made of wood or bone. For a specimen of an Eskimo ‘arrow-straightener’ see Boyd Dankin’s “Early Man in Britain,” p. 238. Cf.:—

“Isattho ālakam pariharati vaṅka-jimha-kuṭṭila-nārācassa ujukaraṇāya” (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33):—

“ Samunnayaṃ attānaṃ usukāro va tejanam
cittaṃ ujum karitvāna avijjaṃ chinda Haritāti ”

In Car. Pit. II. 1. 3, ālaka = ālāna, ‘post or stake’
to which an elephant was tied.

ĀLĀHANA.

“ So tassā . . . sarirakiccaṃ katvā ālāhānaṃ nibbā-
petvā ” (Jāt. I. p. 287).

Ālāhāna usually means ‘a cemetery,’ but in the pas-
sage quoted above it signifies ‘the funereal fire.’

ĀHARATI.

Āhaṭa pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhātva = āharitvā in the following passage :—

“ Saṅkāra puñjā āhātva susāna rathiyāhi ca
Tato saṅghātikam katvā lūkham dhāreyya cīvaram ”

(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to
call for, ask for, demand’ :—

“ Tassa gatakāle taṃ kulam kahāpaṇe valañjesi. So
āgantvā kahāpaṇe āharāpesi ” (Jāt. I. p. 347 ; see Therī
G. Com. p. 196, l. 13).

ĀHARIMA.

“ Āharimena rūpena na maṃ tvam bādhayissasi ”
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

EMENDATIONS.

I.

“ Tena kho pana samayena Sakko devānaṃ indo āyas-
mato Mahākassapassa piṇḍapātaṃ dātukāmo hoti pesakāri-
vaṇṇaṃ abhinimminivā tantam vināti, Sujātā asurakaṇṇā¹
vāsaraṃ (?) pūreti ” (Udāna III. 7).

¹ Text has assurakannā.

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *taṃsaraṃ* (**B** *ṇaṃsaraṃ*) for *taṣaraṃ*, 'the shuttle.' The Com. explains "*vāsaraṃ pūreti*" by "*vāsaraṃ bhandeti.*" *Tasara* or *taṃsara* (Sk. *trasara*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *taṣaraṃ* occurs with the Burmese reading *vāsaraṃ* (see also I. 12. 9, p. 37) in the sense of 'shuttle.'

II.

"*Nelaṅgo setapacchādo ekāro vattatī ratho,
anīghaṃ passa āyantaṃ chinnaṣoṭaṃ abandhanan ti*"
(Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A, D** "*nelaṅgo.*" Buddhaghosa in his Com. on Dīgha I. i. 9. quotes, "*Nelaṅgo setapacchādo*" (See Sum. p. 75).

III.

"*Evaṃ ācariyo sāra-phalake visarukkha-āṇiṃ ākoṭaya-māno viya . . . antevāsiko suvaṇṇa-rajata-maṇimayāya āṇiyā taṃ āṇiṃ paṭivāmayamāno viya puna-puna ratanattayassa vaṇṇam bhāsati*" (Sum. p. 39).

For *paṭivāmayamāno* read? *paṭivādh°* or *paṭibādhayamāno*, and compare "*Tacchanto āṇiyā āṇiṃ nihanti balavā yathā*" (Thera G. v. 744, p. 73).

MEMBERS OF THE PĀLI TEXT SOCIETY, 1886.

1. DONORS.

[Those marked with an asterisk are also subscribers.]

	£	s.	d.
Majesty the King of Siam	200	0	0
M. Krom Mun Devavansa Varoprakār . .	20	0	0
M. Prince Prisdang	10	0	0
Secretary of State for India	31	10	0
End to Historical Research	29	0	0
Arnold, Esq., C.I.E., 15, Haroldstone Road, Cromwell Road, S.W. . . .	3	3	0
W. Davids, Esq., Batavia, Island of Java	3	0	0
Cave, Esq., 13, Lowndes Square, S.W. .	5	0	0
W. Mah, Esq., 82, Addison Road, S.W. .	10	10	0
Dr. Muir, Edinburgh	2	2	0
W. Pearce, Esq., 33, West Cromwell Road, S.W.	10	10	0
W. Horn	10	0	0
	<hr/>	<hr/>	<hr/>
	£345	5	0

2. SUBSCRIBERS OF FIVE GUINEAS.

(FOR SIX YEARS.)

W. Mas Ashton, Esq., Manchester (for Owens College).

Balliol College, Oxford.

Bangkok Royal Museum, Siam.

5 The Asiatic Society of Bengal, Calcutta. (2 copies.)

- 6 T. A. Bryce, Esq., Rangoon, and 7, Norfolk Square, W.
- 7 The Calcutta University (Thacker).
- 8-13 The Chief Commissioner of British Burma.
(6 copies.)
- 14 L. T. Cave, Esq., 13, Lowndes Square, S.W.
- 15 The Ceylon Branch of the Royal Asiatic Society.
- 16 William Emmette Coleman, Esq., Presidio of San
Francisco, California, U.S.
- 17 R. D. Darbishire, Esq., 26, George Street, Manchester.
- 18 Professor T. W. Rhys Davids, Ph.D., LL.D., 3, Brick
Court, Temple, E.C.
- 19 Levi H. Elwell, Esq., Amherst College, Mass., U.S.A.
- 20 Donald Ferguson, Esq., "Ceylon Observer" Office,
Colombo.
- 21 The late James Ferguson, Esq., D.C.L., F.R.S., etc., 20,
Langham Place, W.
- 22 H. T. Francis, Esq., Gonville and Caius College,
Cambridge.
- 23 Oscar Frankfurter, Esq., Ph.D., Bangkok, Siam.
- 24 A. W. Franks, Esq., British Museum.
- 25 Professor Goldschmidt, 8, Bahnhof Strasse, Strasburg.
- 26 Ralph L. Goodrich, Esq., Clerk of the United States
Court, Little Rock, Arkansas, U.S.
- 27 Charles E. Grant, Esq., Fellow of King's College,
Cambridge.
- 28 The Musée Guimet, Lyons.
- 29 Dr. Edmond Hardy, Heppenheim, Hesse-Darmstadt.
- 30 Professor Hillebrandt, Breslau.
- 31 W. W. Hunter, Esq., C.I.E., LL.D., etc., Calcutta.
- 32 The Indian Institute, Oxford.
- 33 The Hon. Mr. Justice Jardine, High Court, Bombay.
- 34 The late Kenjiu Kasawara, Esq., Japan and Oxford.
- 35 Professor C.R. Lanman, Harvard University, Cambridge,
Mass., U.S.
- 36 The Manchester New College, 20, Gordon Square, W.C.
- 37 The Manchester Literary and Philosophical Society, 36,
George Street, Manchester.
- 38 The Manchester Free Reference Library.

- 39 The Rev. R. Morris, M.A., D.C.L., Wood Green, N.
- 40 Moungh Hpo Mhyin, Esq., Rangoon.
- 41 The Münster University Library (Asher).
- 42 Professor Bunyiu Nanjio, the University, Tokio, Japan.
- 43 R. A. Neil, Esq., Fellow of Pembroke College, Cambridge,
- 44 S. d'Oldenbourg, Wasili Ostroff, 49, Szedni Prospect,
St. Petersburg.
- 45 W. P. Price, Esq., Tibberton Hall, Gloucester, Reform
Club, S.W.
- 46 M. Emile Senart, de l'Institut, 16, Rue Bayard, Paris.
- 47-55 At the Siamese Legation, 23, Ashburn Place, W. :—
H.R.H. Prince Sonapandit, Bangkok, Private Secretary
to H.M. the King of Siam. (3 copies.)
H.R.H. Prince Swasti Prawatti, Bangkok.
Phya Damrong Raja Bolakhan (Secretary to the Lega-
tion).
Luang Vissesali, Esq. (Attaché to the Siamese Legation).
Nai S'Art (Military Attaché at Paris).
Nai Wonge (Civil Assistant at Paris).
Nai Pleng, Esq., c/o H.R.H. Prince Bijilprijakoru,
Bangkok.
- 56 Professor Maurice Straszewski, Krakau.
- 57 The Strasburg University Library (Trübner).
- 58 Professor C. H. Tawney, Calcutta (H. S. King & Co).
- 59 K. T. Telang, Esq., High Court, Bombay.
- 60 Henry C. Warren, Esq., 67, Mount Vernon Street,
Boston, Mass., U.S.
- 61 T. Watters, Esq., H.M. Consular Service, China (Nutt).
- 62 W. B. Weeden, Esq., Providence, Rhode Island, U.S.
- 63 The City Free Library, Zürich.
- 64-70 Ceylon subscribers given below, p. 166.

3. SUBSCRIBERS OF ONE GUINEA.

(To Dec. 31st, 1885.)

[Now that the stability of the Society is practically assured, the advantage of subscribing five guineas is earnestly commended to subscribers—the advantage, that

is, not only to themselves of trouble saved, and of one year's subscription gained, but also to the Society of cash in hand, and of the difficulty and expense of collecting yearly subscriptions avoided.]

- 1 The Amsterdam University Library.
- 2 The Astor Library, New York, U.S.
- 3 Professor A. Barth, 6, Rue du Vieux Colombier, Paris.
- 4 The Batavia Society of Arts and Sciences, Batavia, Island of Java.
- 5 Professor Bhandarkar, Deccan College, Poona.
- 6 Cecil Bendall, Esq., British Museum.
- 7 The University Library, Berlin (Asher).
- 8 The Royal Library, Berlin (Asher).
- 9 Professor M. Bloomfield, Johns-Hopkins University, Baltimore, Maryland, U.S.
- 10 The Bombay Asiatic Society (Trübner.)
- 11-20 The Bombay Government. (10 copies.)
- 21 The Public Library, Boston, Mass., U.S.A. (Trübner).
- 22 E. L. Brandreth, Esq., 32, Elvaston Place, Queen's Gate, S.W.
- 23 The Breslau University Library (Asher).
- 24 The Rev. Stopford Brooke, 1, Manchester Square, W.
- 25 The Brown University Library, Providence, Rhode Island, U.S.
- 26 The University Library, Cambridge.
- 27 Professor J. E. Carpenter, Leathes House, St. John's Avenue, N.W.
- 28-47 The Ceylon Government. (20 copies).
- 48 The Copenhagen University Library.
- 49 Professor Cowell, 10, Scrope Terrace, Cambridge.
- 50 The University Library, Edinburgh.
- 51 Professor Fausböll, 46, Smale-gade, Westerbro, Kopenhagen, W.
- 52 M. Léon Feer, Bibliothèque Nationale, Paris.
- 53 M. G. Garrez, 52, Rue Jacob, Paris.
- 54 The Göttingen University Library (Asher).
- 55 M. C. de Harlez, The University, Louvain.

- 56 The Harvard College Library, Cambridge, Mass., U.S.
 - 57 The Heidelberg University Library.
 - 58-62 The India Office. (5 copies).
 - 63 Dr. Hultsch, 21, Haupt Strasse, Vienna, III.
 - 64 Professor Jacobi, 10, Wehr Strasse, Münster, Westphalen.
 - 65 The Johns-Hopkins University, Baltimore, Maryland, U.S.
 - 66 Professor Jolly, The University, Würzburg.
 - 67 The Kiel University Library (Dulan).
 - 68 K. F. Köhlers Antiquarium, Seeburgstrasse, Leipzig.
 - 69 The Königsberg University Library.
 - 70 Professor Ernst Kuhn, 32, Hess Strasse, München.
 - 71 The Leiden University Library.
 - 72 Dr. Bruno Lindner, The University, Leipzig.
 - 73 The Liverpool Free Library.
 - 74 Professor Ch. Michel, Liège University, Belgium.
 - 75 Professor Minayeff, The University, St. Petersburg.
 - 76 Dr. Edward Müller, 35, König St., Bern.
 - 77 Professor Max Müller, Oxford.
 - 78 The Royal Library, München (Asher).
 - 79 Professor Oldenberg, 9, Nollendorf Platz, Berlin, W.
 - 80 The Bibliothèque Nationale, Paris (Sampson Low and Co.).
 - 81 The Peabody Institute, Baltimore, Maryland, U.S.
 - 82 Professor Pischel, The University, Halle.
 - 83 Dr. Edward D. Perry, Columbia College, New York City, U.S.
 - 84 Robert A. Potts, Esq., 26, South Audley Street, W.
 - 85 and 86 His Excellency Prince Prisdang (Siamese Minister to Germany), 23, Ashburn Place, W. (2 copies.)
 - 87 W. Woodville Rockhill, Esq., United States Legation, Pekin.
 - 88 Professor Rost, India Office Library, S.W.
 - 89 Professor Roth, The University, Tübingen.
 - 90 Professor Sayce, Oxford.
 - 91 Dr. Ram Das Sen, Zemindar, Berhampûr, Bengal.
-

- 92 The University Library, St. Petersburg (Trübner).
- 93 Mdle. Moquin-Tandon, Château de Pauliac, par Saverdun, Ariège.
- 94 Professor Teza, The University, Pisa.
- 95 Professor Tiele, Leiden.
- 96 Messrs. Trübner, Ludgate Hill, E.C.
- 97 The Tübingen University Library.
- 98 The Library of University College, London, Gower Street, W.C.
- 99 Professor William J. Vaughan, Vanderbilt University, Nashville, Tennessee.
- 100 Professor Sir Monier Monier-Williams, Merton Lea, Oxford.
- 101 Dr. Williams' Library, Grafton Street, W.C.
- 102 Sydney Williams, Esq., 14, Henrietta Street, W.C.
- 103 Dr. H. Wenzel, 8, Upper Woburn Place, W.C.
- 104 Professor Dr. Ernst Windisch, The University, Leipzig.
- 105 Luang nai Tej (Secretary to the Siamese Legation), 49, Rue de la Siam, Paris.
- 106 Khaon Patibhandhichit (Attaché to the Siamese Legation), 49, Rue de la Siam, Paris.
- 107-157 Ceylon Subscribers given in list 4.

4. SUBSCRIBERS IN CEYLON. 1886.

(*Per* List sent in by E. R. Gooneratne, Esq., Atapattu Mudaliyār, of Galle).

Subscribers of Five Guineas for six years down to
31st December, 1887.

- 1 Gaṇāchārya Wimala Sāra Tissa Sthawira, of the Ambagahapiṭṭiya Wihāra, Galle.
- 2 Nandā Rāma Tissa Sthawira, of Suvisuddhā Rāma, Negombo.
- 3 Gunaratna Sthawira, of Sudarasana Rāma, Mādampe Chilaw.
- 4 Sumanajoti Sthawira, of Jayawardanā Rāma, Galle.
- 5 The Hon. J. F. Dickson, C.M.G., Col. Secretary of the Straits.

- 6 H. Parker, Esq., Irrigation Officer, V. Vilankolam.
 7 W. H. De Zilva, Esq., Negombo.

Subscribers of One Guinea for 1885.

- 1 Wæligama Dhammapāla Sthawira, Wijayānanda Wihāra, Galle.
- 2 Saddhāpāla Sthawira, Sudammārāma, Kadurupe, Galle.
- 3 Paññānanda Sthawira, Tibhūmikārāma, Gintota, Galle.
- 4 Sri Saddhānanda, of Sri Gaṇe Wihāra, Ratgama, Galle.
- 5 Kalupe Srānanda Sthawira, Dadalla Wihāra, Galle.
- 6 Edmund R. Gooneratne, Atapattu Mudaliyār, Galle.
- 7 Paññā-sekhara Sthawira, Koḷagoda.
- 8 C. A. Wirasinha, Esq., Mātara.
- 9 Piyaratana Tissa Sthawira, Chief of Saili-bimbārāma, Doḷanduwa.
- 10 Dhammārāma Sthawira, of Jayawardana Wihāra, Piṭi-wella.
- 11 Sārālankāra Sthawira, of Sailabimbārāma, Doḷanduwa.
- 12 Sangha Nanda Sthawira, of Sudarmā Rama Dewature, Galle.
- 13 Sumanasāra Sthawira, of Sailabimbārāma, Doḷanduwa.
- 14 Kumarawada Nikoris de Silva, of Būssa, near Galle.
- 15 T. B. Panābokke, Raṭemahatmayā, Dumbara, Kandy.
- 16 Cūla Sumana Sthawira, Seluttarārāma Ratgama.
- 17 Dhamma Tilaka Sthawira, Siriwardahārāma, Mādampa.
- 18 Ambagahawatte Indasabhawara Nānasāmi Sthawira, Dhamma Gupta Piriwena, Payyāgala.
- 19 Louis Corneille Wijesinha, Mudaliyār, Mātale.
- 20 Mānana hewa Aris, of Batāpola.
- 21 Saddhatissa Sthawira, Sudassanārāma, Busse, Galle.
- 22 Sugata Sāsana Dhaja Winayācārya Dhammālankāra Sthawira, of Mahā Kappina Madalindārāma.
- 23 Siwaka Sthawira, of Jayasekararama, Maradāna, Colombo.
- 24 Udaḱada Dhammakkhanda Sthawira, of Bodhirājārama, Bōgahapiṭiya.
- 25 Siri Sunan'a Sthawira, of Seluttararama, Rādombe.

- 26 Silakkhanda Sthawira, of Bogahapitiye Wihara, Galwehera.
- 27 Saddhānanda Sthawira, of Asokā Rāma Kalutara.
- 28 Col. Henry Steel Olcott, Presdt. Theosophical Society, Madras.
- 29 Andris de Silva Gunawardana, Vidhana Aracci, Ambalamgoda.
- 30 Asabha Tissa Sthawira, of Ambaghapitiye Wihāra, Welitota.
- 31 Sugatapāla Sthawira, of Waskaduwa.
- 32 Dhamma ratana Sthawira, of Ambagahapitiye Wihāra, Welitota.
- 33 Sarana tissa Sthawira, of Ambagahapitiye Wihāra, Welitota.
- 34 Samiddhankara Sthawira, of Ambagahapitive Wihāra, Welitota.
- 35 Silānanda Sthawira, of Kalyana Wihāra, Kaluwamodara.
- 36 Sugata tissa Sthawira, of Ambagahapitiye Wihāra, Welitota.
- 37 Dhamma Siri Sthawira, of Sumittārāma Kalutota.
- 38 Albaradura Siman, of Ratgama.
- 39 Dompe Buddharakkhita Sthawira, High Priest of Kelani.
- 40 Paññāmoli Sthawira, of Ambagahapitiye Wihāra, Welitota.
- 41 Sōrata Sthawira, of Ambagahapitiye Wihāra, Welitara.
- 42 Medhawi tissa Sthawira, of Kshetrasanne Wihāra, Welitara.
- 43 Dipawisārada tissa Sthawira, of Pokunewatte Wihāra, Kalutara.
- 44 Silasumana tissa Sthawira, of Sudarsanā Rāma, Duve-goda.
- 45 Sirisumana tissa Sthawira, of Gaṅgārāma, Moragalla.
- 46 Gunaratana Sthawira, of Viwekārāma, Moragalla.
- 47 Jinaratana Sthawira, of Randombe.
- 48 Wimaladhira Sthawira, of Galkande Wihāra, Kosgoḍa.
- 49 Āron de Abrew Wijesinha, of Kadirana, Negombo.
- 50 Siri Sumana Sthawira, Kalamulla, Kalutara,

ACCOUNTS IN CEYLON, 1886.

Edmund Gooneratne, Mudaliyar, in Account with the Pāli Text Society, for the Year Ending Dec. 31, 1886.

DATE.	RECEIPTS.	AMOUNT. Rs. Cts.	DATE.	PAYMENTS.	AMOUNT. Rs. Cts.
1886.			1886.		
Jan. 1.	Balance of Last Year brought forward	1043 45	April 9.	Postage of Petavattu	1 50
Dec. 31.	Subscription received from Six Subscribers for 1885	63 0	June 1.	Visuddhimagga purchased and sent	35 0
			" 12.	Postage 2/50 and Tin Case 1/-	3 50
			" 14.	Value of Rs. 600 remitted by Bill of Exchange £48 5s. 8d. ...	600 0
				Postage on Letter	0 43
			Nov. 20.	Clearing Case of Publications of '85, sent per <i>Reva</i>	2 25
				Postage to Straits on one Copy	3 90
				Local Postage on Copies despatched... ..	4 92
				Postage, Advertising Fees, &c. ...	5 0
				Balance in my hand on Dec. 31, 1886	449 95
		<u>Rs. 1106 45</u>			<u>Rs. 1106 45</u>

GALLE, December 31, 1886.

E. R. GOONERATNE.

ACCOUNTS, 1885.

RECEIPTS DURING 1885.		PAYMENTS ON ACCOUNT OF 1885 PUBLICATIONS.	
	£ s. d.		£ s. d.
Donors	10 0 0	Printing	249 15 0
Subscribers of Five Guineas... ..	73 10 0	Postage and Stationery... ..	17 16 10
Subscribers of One Guinea	84 0 0	Editors	46 0 0
Draft from Prof. Lanman, America, for		Purchase of Books and MSS.	35 0 0
Subscriptions not included in above	24 3 0	Loss by Exchange... ..	0 6 2
Interest from the Bank	11 16 3		
	£203 9 3		£348 18 0

